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Following Jesus Day by Day

(Concluded)

Junior Department, First Year, Part III

By

ETHEL WENDELL TROUT

The Westminster Textbooks of Religious Education
For Church Schools Having Sunday, Week
Day, and Expressional Sessions

Edited by JOHN T. FARIS, D.D.



Philadelphia
The Westminster Press
1922

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Preface

The Westminster Textbooks of Religious Education are planned to meet the needs of churches seeking to unify their educational program. The informational, devotional, and expressional phases of religious education have been, heretofore, to a large extent, independent of one another. This lack of correlation has been detrimental to educational efficiency. Time and effort have been lost through duplication. Valuable information has failed to register itself in conduct because of the lack of suitable opportunities for expression. Many of our churches have been feeling their way toward better educational standards. It is in response to the requests and needs of these churches that the series of lessons has been undertaken.

These textbooks are planned for church schools having a Week Day Session, a Sunday Session, and an Expressional Session meeting either on Sunday or on a week day. An absolute differentiation of the three phases of educative process is neither possible nor desirable. The lessons are so arranged, however, that the Week Day Session is mainly informational, the Sunday Session more largely devotional, and the third session of the week largely expressional.

Since the course is a unity, it is not necessarily confined to the plan suggested. It would be equally suited to a week-day church-school system having three sessions a week and unrelated to the Sunday-school program of the community. The course could be adjusted to any local condition, provided the sequence of the lessons were maintained.

Forty-two lessons of three sections each are provided for each grade, or year. It is thought that this will furnish material for a church-school program with three sessions per week throughout the public-school year. It

is also believed that many schools will find the material sufficient for the use of the Sunday Session during that part of the year when Week Day Sessions are discontinued. Much of this summer season might be spent in a rapid review of the work covered during the other part of the year. No exact adjustment to any particular circumstances is attempted because of the fact that church schools differ widely in the matter of their summer sessions. Some are practically closed all summer; some continue on as extensive a basis as during other parts of the year. The whole matter of adjustment is best left to the local church-school administration. If a church school practically closes at the beginning of summer, it would be well for the authorities of that school to plan for a completion of each year's course at that time. If the school runs on through the summer with undiminished attendance, more time may be taken for the lessons, a part of each book being left for completion in the summer sessions. Where this is done, the section intended for the week-day lesson may be taken on one Sunday of the summer period, the Sunday lesson related to this week-day lesson the next Sunday, and the expressional lesson on a third Sunday.

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SUGGESTIONS TO THE TEACHER

In preparing to teach the lessons in this book, the teacher should, in the first place, read the selections from the Bible given at the beginning of each lesson. You should then read through the lesson, noting points which will be of interest to your particular class, and hunting up all information possible in your available reference books. Naturally the limits of space make it impossible to give everything that is given in larger books, which perhaps devote an entire volume to a subject here treated in only a few words.

With each lesson you should try to find a point of contact for your own class. The lessons are prepared with the thought of children nine, ten, and eleven years old, in mind, but if your class consists of nine-year-olds, or eleven-year-olds only, you will of course need slightly different treatment. Stories are suggested which the teacher may find of use in teaching the lesson. Oftentimes a modern missionary story will bring the lesson home to the class.

The Week Day Session of the school is to be largely devoted to informational material. The Junior is at an age when his memory is keenly alert, and facts mastered now will become lifelong possessions. So, during this period, the geography and history of the Holy Land are given in brief form. Handwork, too, is useful for this session. Map-drawing is suggested; a map of plasticine may be completed during the sessions. A large black-board map of Palestine may be started, and filled in as the lessons progress. It will be well to have, also, a large wall map of Palestine to use in connection with the lessons.

As the Week Day Session of the school is intended to appeal to the intellect, the Sunday Session is intended to appeal to the heart. The week-day lesson is a background of fact, on which the Sunday lesson is to be built.

The Expressional Session is intended to give the pupils themselves an opportunity to put into words what they have gotten out of the other two sessions of the school. In the Junior Department this session must, of course, be under the guidance of an older person, but the pupils should be encouraged to express themselves and what they feel, in their own words. Various topics are given which may be assigned beforehand to the pupils—perhaps at the previous Week Day Session—so that the children may have an opportunity to think about them and to say a few words on the subject, or, in exceptional cases or with older pupils, to write a report or “composition,” as they do in day school. Verses are also suggested in connection with this session which may be assigned in advance to individual pupils, who may either learn them, or copy them and read them when called upon. This method may be found available for use in classes of younger pupils. Hymns correlating with the lesson and various questions are also given which the teacher will use as seems wise in the individual class.

Notebook Work is suggested, and can be carried out at any of three meetings of the class. In connection with the Notebook Work you will find useful the small Biblical pictures which you can obtain from the Wilde Picture Company, or the depositories of the Presbyterian Board of Publication and Sabbath School Work, at one cent apiece.

REFERENCE BOOKS WHICH WILL PROVE USEFUL

Kent—“Biblical Geography of History.”

Davis—“A Dictionary of the Bible.”

Grant—“The Orient in Bible Times.”

Schofield—“Where He Dwelt.”

Edersheim—“The Life and Times of Jesus, the Messiah.”

Andrews—“Life of Our Lord.”

SPECIAL SUGGESTIONS IN CONNECTION WITH EACH CHAPTER

CHAPTER XXIX

Week Day Session. The Teacher's Aim: To give to the pupils information concerning the life and work of Polycarp, the leader of the church established in Smyrna, shortly after the death of Christ.

Look up the accounts of Smyrna given in the encyclopedia, and try to gain a background of history for the lesson. The facts about Polycarp and his martyrdom are taken from the following volumes: "Lives of the Leaders of Our Church Universal," by MacCracken; "A History of the Christian Church," by Walker; "Conflict of Christianity with Heathenism," by Uhlhorn. The account of Smyrna is found in "New Archeological Discoveries," by Cobern.

Sunday Session. The Teacher's Aim: To continue the teaching begun in the Week Day Session about Polycarp and his work, emphasizing particularly his faithfulness and trying to touch the pupils with a desire also to be faithful.

In connection with this story there has been given in the pupil's lesson an abridgment of the story "The Christians to the Lions," by George A. Henty, which may be found complete in the volume "The Way of the King's Gardens," in "The King's Highway Series," by Sneath, Hodges, and Tweedy. You may also find it possible to use in connection with this lesson the picture Diana or Christ, by Long, which shows the maiden Ennia urged by the attendants of Diana to renounce her faith. This may be obtained from the Wilde Picture Company, in the one and one-half cent size, and one copy may be given to each pupil.

Expressional Session. The Teacher's Aim: To lead the pupils to a desire to be faithful to God the Father and to Jesus Christ, his Son and our Saviour.

The story given on page 264 of the pupil's book may

be used with the Expressional Session, if it has not been used with the Sunday Session. Refer the pupils to encyclopedia articles on the various characters mentioned in the lesson, if they are able to do more completely expressional work than simply the reading of the brief paragraphs in their books. Many nine-year-old children, even, will be able to do work of this sort. In the case of country schools, sometimes libraries are not available, but by having a few good books at hand, which you can pass around, you can help the pupils greatly. Perhaps there is a "Book of Knowledge" belonging to one of the pupils of your class, or the volumes of "The King's Highway Series." A good history of missions may be available, and will be most useful with this course. The MacCracken book, mentioned in connection with the Week Day Session, is an old volume, but it is very valuable.

CHAPTER XXX

Week Day Session. The Teacher's Aim: To give to the pupils the main facts of the early life of Augustine.

This lesson seems rather negative than positive in its teachings. It should be used to show the pupils rather what not to do than what to do, in their childhood. The facts should be taught as a background for Sunday's lesson, which emphasizes the difference made in the life of Augustine by his conversion to Christianity.

Have the pupils tell anything that they may know about Carthage from their study of history in day school. If you tell them that the Phœnicians came from Carthage they will probably be able to give you more information. Remind them that King Hiram of Phœnicia helped King Solomon when he was building the Temple. The Phœnicians or Carthaginians were an ancient people, noted from the earliest times for their venturesomeness on the sea. If the pupils have studied about the history of Rome, they may remember the story of Æneas and the tale given in the Æneid of the founding of Carthage. If they are familiar with the Punic Wars, let them tell

something of these. Then ask how they think that the gospel was carried to Carthage. Use the map in this connection. Remind the class that even on the Day of Pentecost, there were present in Jerusalem Jews from Libya about Cyrene, and from Crete, Acts 2:10, 11, which are not very far from Carthage. Paul wanted to preach in Spain, Romans 15:24, 25, which is even farther, and was shipwrecked on Malta, which is quite near Africa. Christianity spread rapidly, and North Africa, before it was conquered by the Moors, was the center of much of the Christianity of the world. We often forget this and consider that it was always a heathen country.

Sunday Session. The Teacher's Aim: To conclude the teaching of the facts about Augustine, and to lead the children to desire to follow Christ from their youth, and not to wait to become Christians until they have become such slaves to sin that they have to struggle as Augustine struggled. Begin the session by reading the lesson text assigned for both the Sunday and the Week Day Sessions, Luke 15:11-24. Ask what lesson Jesus meant to teach when he gave this parable to his disciples. He meant to show that God loves and grieves for even sinful people as the father in the parable loved and grieved for his younger son. Then ask who, in the lesson to-day, was like the prodigal. Who was like the prodigal's father in love and care for her wicked son? Emphasize Monica's love for Augustine, and ask the pupils whether they would prefer to have Christian parents like Monica, or heathen parents like Patricius. Patricius was easy-going. He let his son do as he liked, and he went very far on the way to destruction. Like the prodigal son he returned to his senses before it was too late. He brought joy to his mother's heart as the prodigal son brought joy to his father's heart and as the return of a repentant sinner brings joy to God.

Expressional Session. The Teacher's Aim: To lead the pupils to an expression of their desire to serve God always. Assign beforehand the various questions and topics, giving to the youngest pupils the verses to find and read and recite. It might be well to call for volunteers for the various topics. Offer to help, if help is

necessary, but try to give the pupils opportunity to work for themselves.

CHAPTER XXXI

Week Day Session. The Teacher's Aim: To give to the pupils in simple terms the main facts of the life of Bernard of Clairvaux.

Picture for the pupils the life of the eleventh century. Show them how different it was from the life of the present day. Describe the knights who went into the Crusades. Perhaps you will have time to read some of the descriptions found in "Ivanhoe," or "The Talisman" by Sir Walter Scott. Try to make as vivid as possible the joys which the men of that period felt in deeds of knightly valor. Then bring out the fact that Bernard gave up all these things. He went into a monastery. He lived a life of self-denial. He even starved himself into ill health. Why? Because he loved God better than the pleasures of the world, and gave them up because he thought that it was God's will. Bring out this point strongly. Bernard was God's man. He did what he thought God wanted him to do.

Then show that life in a monastery was a life of giving. Emphasize the story of how Bernard and his followers fed the starving. Be sure to bring this lesson into the pupils' lives by having them bring their offerings for some of the starving children of whom we read so much, in the Near East, in India, in China. Plan to have this offering made on Sunday. If things are given rather than money, you may want to have them packed for sending them away during the next Week Day Session.

BERNARD OF CLAIRVAUX

"The greatness of Bernard lay not in the qualities of his intellect, but of his character....He displays a nobility of nature, a wise charity, and tenderness in his dealings with others, and a genuine humility, with no touch of servility, that made him one of the most com-

plete exponents of the Christian life. His broadly Christian character is, indeed, witnessed to by the enduring quality of his influence....The reformers saw in him a medieval champion of their favorite doctrine of the supremacy of divine grace; his works, down to the present day, have been reprinted in countless editions. This is perhaps due to the fact that the chief fountain of his own inspiration was the Bible. He was saturated in its language and in its spirit."—The Encyclopedia Britannica.

Sunday Session. The Teacher's Aim: To continue the teaching of the life of Bernard and to awaken in the pupils a desire to dedicate themselves as completely to God as he did.

Bernard's literary works were very numerous. He wrote letters, biographies, treatises, and so on, as well as hymns. The authorship of the hymns generally attributed to him is, after the lapse of nearly a thousand years, sometimes questioned, but conservative authorities attribute to him the three given in our lessons. It will be interesting to have one or more of the members of the class who are able to illumine, put on the blackboard the hymns attributed to Bernard. Use colored crayons and fancy lettering.

The pupils will enjoy singing the songs, too, though they are rather mystical in tone. Be sure to impress the fact that the songs were not originally written in English, but in Latin, and that the words which we have were parts of very long hymns. The tunes of the three given may be found in "The Hymnal."

Expressional Session. The Teacher's Aim: To show the pupils the importance of laying a good foundation for their lives, and to bring out the fact that God wants them to think about following him in the calling of ministers and missionaries, though they can follow him in other ways, too.

Ask the pupils to suggest occupations that they might take up when they are grown. Make a list of those mentioned, on the blackboard. Perhaps you will have a list something like this:

Boys	Girls
Doctor	Stenographer
Lawyer	Clerk
Architect	Housekeeper
Carpenter	Teacher
Preacher	Missionary
Railroad Man.	Doctor.

Then ask how the pupils can best prepare themselves for such positions as those mentioned. Show them that even if they do not know definitely what they will choose to do with their lives in the future, the best way to prepare for any calling is to follow God's will, to work hard, to play hard, to study well, to keep their bodies clean and strong, and their minds alert. Then whatever they do in the future, they will be laying a good foundation for their lives.

CHAPTER XXXII

Week Day Session. The Teacher's Aim: To teach the pupils the main facts of Luther's life.

The figure of Luther is the most important of the four about whom we are teaching in our study of Church history. There is much material available both in the line of biography and of criticism. If possible obtain for your pupils small copies of the picture of Luther, Perry Pictures Company, number 785. Begin the lesson with a comparison of Bernard and Luther, showing how the Church had changed in the period between them. Show the picture of Luther in the Schönberg-Cotta family, given in the pupil's book, and read from that old classic, if it is available. The account of Luther given in "Lives of the Leaders of Our Church Universal," by MacCracken, and also in "A History of the Christian Church," by Walker, are most interesting. Both of these books were referred to in connection with the lesson on Polycarp. The pupils have been asked, too, to put on the blackboard the hymn, "A Mighty Fortress Is Our God." You might also have them write

the words of the hymn "All Praise to Thee, Eternal Lord," which also was written by Luther.

Sunday Session. The Teacher's Aim: To continue the teaching about Luther begun in the Week Day Session. To bring out the importance of his work in beginning the Protestant Reformation.

Perhaps you might have a dramatization of the scene of the burning of the pope's decree, or "bull." Show how brave this was in Luther, and how he stood firm for what his conscience told him was right. Bring out the teaching that conscience is a great force—the voice of God within us, which we should obey. Have the pupils sing again the two hymns of Luther which are mentioned above, "A Mighty Fortress," and "All Praise to Thee, Eternal Lord."

As handwork with this lesson you may provide the pupils with paper, and have them formulate a decree such as they think the pope issued against Luther. Supply them with round, red seals, such as are used with legal documents. Then have them write a decree. "I Pope — decree that Martin Luther, who has rebelled against the Church, shall confess that he is wrong, within sixty days. If he does not do this he shall be excommunicated and put out of the Church. Every true Church member will refuse to give him food or lodgings, and he will be driven from every Christian city." Let this be made to look as legal as possible. Of course this was not the form of the decree, but it will impress upon the pupils how brave he was in daring the anger of the Church.

Expressional Session. The Teacher's Aim: To lead the pupils to an expression of the desire to obey the voice of conscience as Luther did; to teach that it is one of the most valuable guides to right-doing with which God has provided human beings.

Have the pupils themselves read at this session the various stories given in connection with the lesson. Try to lead them to a discussion of the four men about whom they have studied under the theme, "Followers of Jesus and the History of the Church." Bring out the fact that all of them obeyed the voice of conscience.

Polycarp, in his courage at the stake, Augustine, in his decision in the garden, Bernard, in his consecration, and Luther, in his boldness in his fight against what he knew was wrong, were all obeying the voice of God in their hearts. Then introduce the new theme of our lessons, "Later Followers of the Lord Jesus." The voice of conscience is still strong in God's followers. We are going to study next about the missionaries who go out into the world to preach and teach about God and Jesus Christ to those who do not know about them. They are obeying the voice of God in their hearts. Ask the pupils in preparation for the next theme to collect pictures of India, China, Africa, and other foreign countries.

CHAPTER XXXIII

Week Day Session. The Teacher's Aim: To give to the pupils the main facts about the life of William Carey, the father of modern missions.

Have the pupils put on the blackboard an outline map of Asia to be used in connection with the missionary lessons dealing with India, China, and Burma. Ask them to collect during the week for use in the Expressional Session all pictures of India, curios, and idols that they can find. Tell them to keep their eyes open at the same time for materials of the same sort from China, the South Seas, and Africa, as these will be used later in the course. The Leader's Handbook for the mission-study book, "Under Many Flags," issued by the Missionary Education Movement, New York City (15 cents) gives many hints for a Junior course on missions, as does also "Helps," by Gertrude Bigelow, which is issued by the Central Committee on the United Study of Foreign Missions (M. H. Leavis, West Medford, Massachusetts,) to be used in connection with the Junior mission-study book, "A Noble Army," by Ethel Daniels Hubbard. The former book suggests an "Opportunity Corner," designed for early comers as follows:

"Arrange a table and several chairs near a window. Each week have two boxes on the table. One labeled

'Something to Do,' will contain paste, scissors, pictures, and so on, and the other marked 'Something to Read,' will contain magazines and books. The first week only a very few books, pictures, and magazines will be available, but as the joy in the "Opportunity Corner" grows, many new surprises may be added for each session of the society. One leader secured as many children's missionary books as there were members of the class. They had a circulating library. Each book could be kept only one week. A committee may be appointed to supply and arrange materials in the boxes. There always should be if possible a map of the country to be studied that day.

"Local conditions will determine the direction and extent of the development of this plan. Most children need the opportunity to browse around amid missionary literature, pictures, curios, and so on, and to have opportunity really to make articles which may be of use to others. They have but little chance to see or to do anything of the kind in their homes. Various groups may take turns in the use of the corner, or a table may be arranged for each group."

The same book suggests a "Service Box," to be sent out to mission workers, and gives a list of possible articles for such a box as follows:

Educational

Scrapbooks of American life for classes in geography and history
Bible and educational games for social evenings and Sunday afternoons
Perry, and other educational pictures for kindergartens
Pencils, crayons, and paints

Evangelistic

Collect money to provide portions of the Bible and tracts for colporteur work
Bible pictures large and small
Copies of Moulton's Modern Readers Bible,
(Children's Series) Published by Macmillan Company,
New York, 2 vols. Price: 90 cents each

Industrial

Cloth for dresses and underwear

Bits of colored worsted to be used by girls in China as hair ribbons

Raffia for baskets

Beads for chains

Jigsaws and tools

One denomination is sending nasturtium seeds to China because plants and flowers will grow in that climate, but seeds will not mature.

All kinds of flower seeds

One denomination has inaugurated "Thread Day" and asks the children for 10,000 spools of thread. This thread is forwarded to a lace factory at one of their India missions.

Medical

Hemstitched tray cloths for hospitals

Dolls simply dressed, for children's wards in hospitals

Picture books

Red Cross supplies (send for printed list)

Any or all these activities may be possible for your class. If you can have a bit of Indian lace to show your pupils, and then make the suggestion that the children supply spools of thread for the making of such lace, you will find them interested at once.

There are many missionary books which may be used in connection with this study of missions; Among them are Margaret T. Applegarth's "Junior Missionary Stories," and "Friday's Footprints," and Ethel Daniels Hubbard's "A Noble Army." In "Friday's Footprints," there are charming stories of Indian life and need.

Sunday Session. The Teacher's Aim: To show the pupils how they can help to give the Bible to the world. Use the devices suggested for the Week Day Session. Suggest that the children's offering be devoted to the work of the colporteurs who are distributing the Word of God through far-distant parts of the world. Tell of their adventures. You may obtain material from the Bible House, Astor Place, New York. This material may be used in connection with later lessons in the course, also.

Expressional Session. The Teacher's Aim: To obtain from the pupils an expression of their interest in mis-

sions. Use the various curios and mission materials gathered by the members of the class. If it is possible to obtain real Indian clothing and jewelry from your missionary society, it will interest the children to have one of their number in this dress. You may also get from the Woman's Foreign Mission Board, a set, or sets of "World Friendship Stamps," which may be used in the Notebook Work of these lessons. In fact there are so many fascinating possibilities for interest in connection with these missionary lessons that it is impossible to mention them all.

CHAPTER XXXIV

Week Day Session. The Teacher's Aim: To give to the pupils the main facts of the life of Robert Morrison.

Begin the lesson by a comparison of William Carey and Robert Morrison. Both were the sons of poor parents. Both were apprentices in a line of work connected with boots and shoes. Both studied hard while they were working for their livelihood. Both were pioneers in their line, and both found that in order to teach the heathen, the first step was learning the language of the people among whom they were teaching and putting the Bible, or certain parts of it, into the native tongue. Talk of the difficulties which Morrison met in reaching China, of his journey more than halfway around the world, of his life in China, where foreigners were so much hated.

In this connection, as you speak of the fact that he wore Chinese costume, show such costume if possible. Two paper dolls—a boy and a girl—may be obtained for a small sum from the Woman's Board of Foreign Missions. If you do not obtain these, use any available pictures of China. You will find a very interesting set in The National Geographic Magazine for November, 1910, which you may be able to obtain from your public library. Stereopticon pictures of China are always interesting, and moving pictures of scenes in almost any foreign land may be gotten if you have a moving-picture machine.

Your pupils may like to make the flag of the Chinese Empire to use as a decoration. The picture may be found in a large dictionary. They may also enjoy making a poster of a Chinese scene, or copy the simple decoration given on an inexpensive Chinese fan or a bit of porcelain.

Sunday Session. The Teacher's Aim: To rouse the children's interest in missionary work everywhere, but especially in China.

Some of the activities suggested for the Week Day Session are suitable also for Sunday. Choose from these, but be sure to impress upon the pupils the greatness of the work of Morrison. Remember that this is a part of the lesson to be taught, as well as the subject of missions.

Expressional Session. The Teacher's Aim: To lead the pupils to express an interest in China. If this session of the school is held on a week day, have a tea party. Have some of your pupils dress in costume. Decorate the room with Chinese lanterns, and serve tea, and simple cookies, which you call "rice cakes." (Real rice cakes are available in many of our cities.) Sweetmeats such as preserved ginger may be served also. Charge a small admission to your tea, and use the proceeds as an offering for missions.

Begin to prepare for a pageant of missions to be held at the close of the series of missionary lessons. Select pupils to represent the different nationalities about which the Department is studying, and begin to plan simple costumes. Let the pupils themselves work out such a pageant if they can do so, showing scenes from the lives of children in India, China, Burma, and so on. If they cannot do this, plan to use some of the material supplied by the mission boards.

CHAPTER XXXV

Week Day Session. The Teacher's Aim: To give to the pupils the main facts of the life of Adoniram Judson.

You will find the story of the Judsons given most interestingly in "Ann of Ava," the story of the life of Ann Hasseltine Judson, by Ethel Daniels Hubbard. The ac-

count of "The Bible that Was Hidden in a Pillow," given in "Lamplighters Across the Sea" by Margaret Applegarth, also gives an interesting story of Judson and his Bible.

If possible, read the account of Burma given in an encyclopedia, to get the atmosphere of this land which is so different from even the near-by countries with which we are now more or less familiar. Read Kipling's familiar "Mandalay," with its lines:

Elephints a-pilin' teak
In the sludgy, squidgy creek,
Where the silence 'ung that 'eavy you was
Was 'arf afraid to speak!

On the road to Mandalay—
Where the old flotilla lay:
Can't you 'ear their paddles chunkin' from
Rangoon to Mandalay?
On the road to Mandalay,
Where the flyin' fishes play,
An' the dawn comes up like thunder outer
China 'crost the Bay!

Then picture the young couple coming from New England to this strange place, and tell the story as vividly as possible, using one of the books previously referred to, if this is available. It would be interesting to have a small idol of Buddha to show in connection with those missionary lessons that deal with lands where the worship of Buddha is practiced. At least you can find its picture.

Have a brief map drill and review. William Carey taught in India, Robert Morrison in China, Adoniram Judson in Burma. Show that the people of all these lands worshiped Buddha, that all these missionaries found that almost the first step which it was necessary for them to take was the translation of the Bible into the native language.

Drill on the Memory Hymn, "From Greenland's Icy Mountains," and talk about the places mentioned in the hymn.

A pageant called "The Heroine Ava," by Helen L.

Willcox has been prepared by the Missionary Education Movement. This may be too old for Juniors, but parts of it may be used. It might prove interesting to have your pupils work out for themselves the incident of the appearance of the missionaries before the king, quoted on page 335.

Sunday Session. The Teacher's Aim: To appeal to the pupils' interest in giving the Bible to the whole world. Tell them that each year the Bible is being translated into more and more languages until in 1922, the statistics are as follows: The complete Bible into one hundred and fifty languages; the New Testament into one hundred and thirty-one; parts of the Bible into four hundred and twenty-eight more.

Go into the subject of the work of the Bible Societies. For this you may obtain information from the American Bible Society, Bible House, Astor Place, New York. Ten cents will bring to you the following pamphlets:

"The Manual of the American Bible Society," "Where and How the Bible Goes," "Facts and Achievements of the Century," and "Some Surprises." "The Story of the Arabic Bible" may be had for two cents. For distribution to pupils ten copies of the following leaflet may be had from the American Bible Society for ten cents: "How the Bible Is Distributed." It has a verse of the Bible in eighty-nine languages.

Tell of the work done in distributing Bibles to the soldiers during the War. Show how the Word of God is being taken to every corner of the earth, and rouse the pupils' interest in the work.

Expressional Session. The Teacher's Aim: To lead the pupils to an expression of a desire to help on the work of Christ, and to endure hardships as Christian soldiers, for Jesus' sake, if this is necessary in carrying out his work.

Keep up the interest in the mission box which you are planning. See that the children do something for it. Ask them to try this week to earn money for something to put in the box. They cannot endure great hardships, but ask them to deny themselves candy or the "movies," or some other treat, so that they may give the money to

missions. Look over the suggestions for service given with Chapter XXXIII, and apply them to this lesson.

CHAPTER XXXVI

Week Day Session. The Teacher's Aim: To give to the pupils the facts of the way in which some of the Indians of the West sought to learn of the true God, and to show how necessary is a translation of the Bible.

Obtain from the pupils themselves any facts which they can give in regard to the Louisiana Purchase, and the United States as it was in the presidency of Thomas Jefferson. They have much of the material in day school. Show them that these Nez Percés Indians were a fine race of men, eager to know the truth and to follow its leadings.

You can obtain material for the lesson from the Home Missions Boards. Much information may be obtained from "Winning the Oregon Country," by John T. Faris, and from the home mission pamphlet, "The True Story of Marcus Whitman," by Belle M. Brain.

Lay a good background of knowledge of Indian life for this and the following lesson. Have put on the blackboard a map of North America, with the United States, Canada, and Mexico marked. Then have roughly indicated the part of the United States which was acquired in the Louisiana Purchase. Show approximately the Mississippi River, St. Louis, and the home of the Nez Percés Indians, near the Columbia River.

Sunday Session. The Teacher's Aim: To give to the pupils the story of Marcus Whitman and to rouse in them a desire to help in this work.

Before the session have put on the board a large outline map of the United States, if you have not had this done in the Week Day Session. Have marked Philadelphia, New York, St. Louis. Get from the children the facts about the section of our country west of the Rockies in 1830 and nowadays. (If you yourself are uncertain about these points, look them up.) Compare Oregon then and now. Speak of the great agricultural and orchard lands which have been developed in this

section. Make the children realize that even a hundred years ago these lands were quite unknown to the white man.

Mark the important points of the journey of the Whitmans and Spaldings on the map. You can find a small map in "The True Story of Marcus Whitman," referred to before, but a large atlas of the United States, such as you can consult in a public library, will probably be most helpful in this geographic work. Make as dramatic as possible the scene where the missionary party crossed the Rockies. Perhaps you can have it acted out, using blanket, flag, and Bible as suggested, and having two girls to represent Mrs. Whitman and Mrs. Spalding, the first white women to cross the Rockies; the rest of the party is to be represented by boys.

Expressional Session. The Teacher's Aim: To lead the pupils to express themselves in regard to the work of Marcus Whitman and other missionaries among the Indians. Have acted out the little dramatization of the search of the Indians for the "Book of heaven," given on page 342.

CHAPTER XXXVII

Week Day Session. The Teacher's Aim: To continue the story of how the Bible is being given to the world.

Have the pupils place on the blackboard a large map of North America, if this has not already been done in connection with the lesson of last week. Compare the two sections of the country—that in which Whitman taught and that in which Evans taught. Show the difference in the kind of work that they did.

Impress upon the pupils the facts of the biography of James Evans. A sketch of his life is given in "Men Who Made Good," by John T. Faris. The volume of Egerton R. Young which deals with "The Apostle of the North, James Evans," is out of print, but you may be able to obtain a copy in the public library. There is also an interesting article on "The Arctic Prairies," by Ernest Thompson-Seton in the Scribner's Magazine for December, 1910, which will give a geographic background.

Besides the map work in connection with this lesson.

have your younger pupils depict an Indian village on the sand table. The pattern of a wigwam is given with the pupil's lesson. Indian curios may be exhibited if it is possible to obtain these.

Sunday Session. The Teacher's Aim: To show how important it is to give the Bible to men of all nations.

You yourself will do well to study the chart of the alphabet which James Evans invented for the Cree Indians. You will find it possible to make up only the very simplest words. The word "Ma-ne-to" (Great Spirit) pronounced "Ma-nee-to," given in the pupil's Quarterly, will show how this is done. Run down the column headed "Initials," until you come to the "M" sound. Then run your finger across the chart horizontally, until you come to the "A" sound. That character will be "Ma." Do the same thing with the other two syllables. If a word that you wish to form has a final consonant, add that from the last column. You will find, however, that the Cree language has only a few sounds, so that there are many English words which it will be impossible to form.

Expressional Session. The Teacher's Aim: To show the pupils that as it is important for all the world to have the Bible, it is important for them to have it, and that the best way to do this is to study it and to memorize parts of it, so that it becomes their very own possession, which no one can take from them.

Urge the pupils to do carefully the Memory Work assigned during the year. Show them that their memories are good at this time of their lives, and that now they are able to learn easily "by heart." Lead them to express a desire to make the Bible their own, by learning its words, and hiding them in their hearts, so that they can say with the psalmist, "Thy word have I hid in my heart."

Perhaps you would like to have the pupils picture on the sand table the scene of James Evans writing out his first chart on a piece of birch bark, using a rock as a desk. Show how eagerly the Indians learned to read the simple symbols, and how happy they were to have the Word of God in their own language.

Have the pupils learn the hymn which was the first put

into Cree, "Jesus My All, to Heaven Is Gone." You will find this in some hymnals or can adapt to it the tune "He Leadeth Me." The entire first verse is as follows:

"Jesus, my all, to heaven is gone,
He whom I fix my hopes upon;
His track I see, and I'll pursue.
The narrow way till him I view.

"The way the holy prophets went,
The road that leads from banishment,
The King's highway of holiness,
I'll go, for all his paths are peace."

CHAPTER XXXVIII

Week Day Session. The Teacher's Aim: To give the main facts of the early part of the life of David Livingstone.

There are numerous books and stories about Livingstone which the teacher may use in connection with this lesson. Some of those which may be mentioned are as follows:

"Livingstone, the Pathfinder," by Basil Mathews.

"The Personal Life of David Livingstone," by Blaikie.

"Life of David Livingstone," by Hughes.

"Missionary Travels," by Livingstone.

"David Livingstone," (New Missionary Series), by Grace Arthur.

In connection with this lesson it will be well to put on the board a large outline map of Africa. Have the places mentioned in the lesson put in, and trace the journeys given with this lesson, and the Sunday lesson.

It will be well to note that Livingstone's work is divided into three distinct periods, as follows: (Remember that in all this time, though he won national fame as an explorer and geographer, he was, first of all, a missionary.) 1. 1841 to 1856, fifteen years. This included his early work as a missionary, when he was sent out first by the London Missionary Society. During this time he explored as far north as the Zambesi, including his discovery of Lake 'Ngami, and his great journey across the Continent of Africa.

2. 1858 to 1864, six years. Explorations of the Zambesi River at the head of a government expedition. During this time, Lakes Shirwa and Nyassa were discovered.

3. 1866 to 1873, seven years. Explorations under the Royal Geographic Society. These centered about Lake Tanganyika and the sources of the Kongo.

Perhaps you can begin your lesson by setting up on the sand table an African village. If you used the village mentioned in connection with Chapter XXIV, this may be used again. If you do not have this, your pupils can make a village, using twigs and bits of wood. Begin the lesson with the story of how David Livingstone came to choose Africa instead of China as his field of work. Robert Moffat was in England, speaking of his work in Africa. Livingstone talked with him and in the talk, Moffat said, "There is a vast plain in the north, where I have sometimes seen, in the morning sun, the smoke of a thousand villages, where no missionary has ever been." That was the deciding factor. The smoke of a thousand villages roused his imagination, and settled his future field of work. "I will go at once to Africa," was Livingstone's immediate decision.

Sunday Session. The Teacher's Aim: To complete the story of the life of Livingstone.

Show the purpose of Livingstone's work in Africa, emphasizing the fact that he was not merely a geographer—that he considered that his first work was that of a missionary. He considered that "the greatest missionary work he could do would be to open up central Africa to Christianity, civilization, and trade. He realized that if Africa was to be won for Christ, it must be by establishing a chain of mission stations from the coast to the far interior, which would become centers of Christian influence for all the surrounding regions, where natives could be trained and sent out as teachers of their fellows. He knew, too, that the slave trade must be put down. . . . Therefore, instead of remaining in one place, as he had done at first, teaching and helping the comparatively few he could thus reach, God was now calling him to the larger service of missionary exploration."

Expressional Session. The Teacher's Aim: To show that we who have seen the light of the world should reflect that light in our daily life.

It has been suggested that one way of emphasizing this lesson pictorially might be the following:

Have one large candle, such as may be obtained at the ten-cent store; twelve ordinary candles; numerous small candles, such as are used on birthday cakes. Place the larger candle in the center of the sand table. Arrange the twelve smaller candles around it, in a circle, and the smallest candles outside. Light the center candle, and then from it light the twelve smaller candles (the twelve disciples). From these light the small candles, representing the followers of Jesus throughout the world. So the light was spread since the beginning. At first there was only a small circle, but it grew rapidly, and now it is our part to reflect the light in our daily lives. Draw from the children the expression of a desire to reflect the light of Christ's love in what they do each day in their association with others.

CHAPTER XXXIX

Week Day Session. The Teacher's Aim: To give the main facts of the earlier life of John G. Paton, and to impress upon the pupils the way in which missionaries give their lives for others.

This is the last lesson in our series on great missionaries. In this Week Day Session, besides impressing upon the pupils the facts of Paton's early life, see that the box which you have been preparing is completed and that it is ready to send to the missionary whom your class has chosen.

The life of Paton in the New Hebrides is full of adventure similar to that with which boys and girls of Junior age are familiar and most interested in their secular reading. It is just as interesting as any tale of adventure and escapes on cannibal islands, the stories which they read with such avidity, and has, besides, the advantage of being true. Paton's own biography and his life as compiled for Juniors, "The Story of John G.

Paton Told for Young Folks," by James Paton are available. The second book mentioned will well repay your reading.

Sunday Session. The Teacher's Aim: To complete the pupil's information about the life of Paton and to show that God saved him in almost miraculous ways to carry on his work.

Perhaps, in addition to the Scripture material given in the lesson, you will want to use the story of the ways in which the Ephesians destroyed their magic books, Acts 19:8-20, in comparison with the way in which the Aniwans destroyed their idols. To the people of Aniwa the digging of the well was as great a miracle as were those which Paul performed in Ephesus, and the effect was much the same.

Expressional Session. The Teacher's Aim: To clinch the impression of the entire series of missionary lessons, and to show that Jesus Christ, the living Water, is needed by all men, everywhere, in order that they may have eternal life.

It may be possible that you would like to have a review pageant in connection with this last Expressional Session in the missionary series. A short, twenty-minute "pageant," called "Light Bearers," was given recently in the Missionary Mail; you yourself may prepare a review by having the pupils dressed to represent the different nationalities. Give brief sketches of the life and work of the various missionaries. Charades and a game like twenty questions, based on the various characters of the series, may also be used.

A "Light Bearer's" Pageant

A dimly lighted room. To the front, a platform; to one side of the platform a blackboard, to the other, the leader's table. Across the platform, in the back, a screen.

The Light Bearers come in from the opposite side of the room, singing softly, "I Love to Tell the Story." When the hymn is finished they take their seats, facing the platform.

Upon the blackboard is written in big letters:

LIGHT BEARERS

The leader points to one letter after another, and as she points them out, the children stand up and recite:

L Let your light shine before men; that they may see your good works, and glorify your Father who is in heaven.

I Inasmuch as you did it unto one of these my brethren, even these least, ye did it unto me.

G Go ye into all the world, and preach the gospel to the whole creation.

H How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation, that saith unto Zion, Thy God reigneth!

T The Lord is my light and my salvation; whom shall I fear? The Lord is the strength of my life; of whom shall I be afraid?

B Behold, thou shalt call a nation that thou knowest not; and a nation that knew not thee shall run unto thee, because of the Lord thy God, and for the Holy One of Israel; for he hath glorified thee.

E Even so it is not the will of your Father who is in heaven, that one of these little ones should perish.

A And I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then I said, Here am I; send me.

R Return unto me, and I will return unto you, saith the Lord of hosts.

E Except ye turn and become as little children, ye shall in no wise enter into the kingdom of heaven.

R Remember the words of the Lord Jesus, that he himself said, It is more blessed to give than to receive.

S Sing unto the Lord, all the earth.

The children then resume their seats.

"Coming, Coming, Yes They Are," is played through once softly. Then the Light Bearers stand up once more and sing all the stanzas, and as they sing, some of their numbers, dressed as children of different countries, come forward on the platform from behind the screen, each carrying an unlighted candle—a Chinese, a Filipino, an Eskimo, an Indian, a Hindu, a Japanese, a Siamese, etc. They form two groups, leaving a space in the middle. When the hymn is finished and the Light Bearers are seated again, from behind the screen comes a boy, holding aloft a long, lighted wax taper with both hands.

He stands in the center and says:

"Jesus said, 'I am the light of the world.'"

The children all rise once more and respond:

"In thy light shall we see light."

"The people that sat in darkness saw a great light, and to them that sat in the region and shadow of death, to them did light spring up."

"Arise, shine; for thy light is come."

They sit down again. Then, one by one, the little foreigners come and light their small candles at the big one.

This done, the other Light Bearers, still seated, sing:
The boy with the taper, alone:

"I heard the voice of Jesus say,
'I am this dark world's Light;
Look unto me, thy morn shall rise,
And all thy day be bright.'"

The foreigners alone:

"We looked to Jesus, and we found
In him our Star; our Sun;
And in that light of life we'll walk,
Till traveling days are done."

THE END.

Time needed—About twenty minutes.

—From The Missionary Mail. Used by permission.

CHAPTER XL

Week Day Session. The Teacher's Aim: To show the pupils that sometimes it takes courage to do the right, and that they will gain courage for a crisis, by doing the right every day.

Emphasize the point that Daniel must have known and kept the rules which his parents made for him at home, or he would not have known what it was right for him to do in a foreign land.

With younger pupils give concrete examples of how they can be brave for the right when they are on their own responsibility. At home, perhaps, they are not allowed to eat candy except at mealtimes. What should they do if they are offered candy away from home? At home they go to bed at a certain time; when they are visiting grandmother, she says, "When should you go to bed, Junior?" What should they do?

With older Juniors school problems can be introduced, and the question of courage to do the right when other members of the class want to do something else, which perhaps is not wrong from their point of view. Mother has forbidden John to go skating, on account of his cold. He wants to go, and the other boys urge him. It takes courage to be obedient, does it not? Or the other girls are going to the drug store for soda water. Mother has told Ray that she must be careful in her eating for a few days because she has had an upset stomach. Here again it takes courage to refuse the invitation.

Give this lesson a modern application. Dwell on the historical background at this time only long enough to make the situation clear.

Sunday Session. The Teacher's Aim: To show the importance of exercising self-control.

This lesson again should be made to touch the pupils' own lives. The lesson of self-control is very important, for in this the foundations of future happiness and a valuable life are laid. The child who cannot control his greed, his temper, himself, will become a dangerous citizen in the future. The problem is difficult, for chil-

dren are naturally self-indulgent and "they want what they want when they want it."

The material for the lesson is rather abstract. If your Juniors, however, are interested in school athletics, they will understand fully the requirements made of the members of the "team," and this will make a good point of contact. Girls as well as boys are very loyal to their schools, and it is not alone to the boys that this applies. They will understand what Paul means in his comparison of I Cor., ch. 9.

Expressional Session. The Teacher's Aim: To make concrete the teachings of the preceding lessons.

Lead the pupils to express their own ideas about self-control. Perhaps a written lesson may be used, asking ahead of time that they write fifty words about self-control. Have these papers read, as far as possible.

Perhaps you will like to put upon the blackboard the following acrostics:

THINGS WHICH SELF-CONTROL WILL HELP YOU TO HAVE

Sincerity
Earnestness
Loving-kindness
Faithfulness

Carefulness
Obedience
Neatness
Trustworthiness
Righteousness
Order
Love

THINGS WHICH SELF-CONTROL WILL HELP
YOU TO AVOID

S elfishness
E nvy
L ying
F orgetfulness

C onceit
O stentation (showing off)
N ervousness
T easing
R udeness
O ffending
L aziness

CHAPTER XLI

Week Day Session. The Teacher's Aim: To impress upon the pupils the necessity of obedience to law, either home law, school law, or national law.

Since the days of the War there has been a feeling of unrest and rebellion against law in the United States, and indeed throughout the world. Particularly is this true in regard to the Prohibition Amendment. The lesson of the Rechabites is a good lesson in teaching obedience to law. These men obeyed the law given them by their ancestor in regard to wine. They banded themselves together to fight for the right. We have a law given us by the majority of people in our country. We should obey it, and band ourselves together as a great national family, to keep it.

Make the lesson rather a lesson of obedience than of temperance, though both points are involved.

There is much breaking of law and of rule, in a lesser line, too, in this great country of ours. In the stations of the railroad terminals, young men sit smoking directly under the "No Smoking" signs, not considering that in breaking the rule, they are giving discomfort to others. To break the speed laws in automobile-driving is common. The lesson to obedience to law is greatly needed

in all the United States to-day. Bring out the fact that the laws are made for the greatest good of the greatest number, and that for this reason they should be obeyed. We have no right to interfere with the rights of others.

Sunday Session. The Teacher's Aim: To show the pupils the value of unselfish service. There are many examples of unselfish service to be found to-day as well as in the past. Perhaps you can begin your lesson by rapidly reviewing the characters of Bible history who stand out as having rendered particularly unselfish service. Ask what made Joseph stand out above the rest of the people of his time. He served. What made Moses stand out? He served. So did Joshua and Samuel and David. All these men were leaders who served. The truly great leader becomes a leader because he serves others and does not try to magnify himself. Washington and Lincoln led the people of our nation. They also served. Bring out the fact that in unselfish service for others the great Leader whose example we should follow is our Master, Jesus, whose life was a life of service to men. In serving others we serve him. Perhaps in this connection you can review briefly Chapter XIV, the Sunday Session, "A Parable in Action," which showed Jesus washing the feet of the disciples.

Expressional Session. The Teacher's Aim: To show the pupils practical ways in which Juniors may serve.

Make this a practical lesson in Christian civics, showing that the true follower of Jesus is a true patriot, who obeys laws and tries to do everything that he can do for the good of his country. Keep in mind this "Good American Code":

1. The good American tries to gain and keep perfect health.
2. The good American controls himself.
3. The good American is self-reliant.
4. The good American is reliable.
5. The good American plays fair.
6. The good American does his duty.
7. The good American tries to do the right thing in the right way.

8. The good American works in friendly coöperation with his fellow workers.

9. The good American is kind.

10. The good American is loyal.

The pupils have had civics instruction in their day-school classes. Correlate this lesson with such information as they already have.

CHAPTER XLII

Week Day Session. The Teacher's Aim: To give to the pupils a lesson in Christian patriotism, and to show them that the true patriot is a true Christian.

Bring out the truth of the Memory Verse. Begin the lesson by asking the pupils which were the greatest nations of the past. What caused the downfall of Assyria? of Greece? of Rome? of Palestine? of Germany? The people were unrighteous. They forgot the rights of others. They became selfishly self-indulgent. We want America to become greater and greater. We do not want it to fall as so many other great nations of the world have done. How can we help to prevent this? Our Memory Verse tells us that righteousness exalts a nation. If we keep our nation Christian, if we serve others, we shall help in making it endure. During the Great War the people of America showed that we were idealists, and that the charge that we were just a nation of people seeking for wealth, was false. The pupils should be shown the great ideals of the founders of our nation, and urged to keep these ideals before them. So will America continue on the upward path that it has been following in the past. Our Declaration of Independence, our Constitution, show love of God and of men. Let us carry out the ideals of our ancestors.

Sunday Session. The Teacher's Aim: To show the signs of progress in our country.

The "signs of progress" in our nation vary from time to time. There is no lack of signs of material progress. It is more difficult to point out signs of spiritual progress that affect the entire nation. By looking over the latest numbers of some of the magazines which deal with cur-

rent events, however, you will probably find some occurrences which you can link up with service for others, which will always be a sign of progress. You will probably find it easier to discover signs of progress in your own community—a new church building, for instance; a new charitable organization; any local event which points to a spiritual awakening may be used to advantage.

Expressional Session. The Teacher's Aim: To lead the pupils to a realization that in Christian young people lies the hope of the world, and particularly in Christian young people of America.

Lead the pupils to express a desire to help the world to become better, and to go on and on toward the goal which Jesus has set before them.

This last lesson of the course should be a summing up of the ideals of the forty-two lessons studied. As a result of these lessons the pupils should express a real desire to help on in the world's work, and to make their nation Christ's nation, and the world Christ's world.

**FOLLOWERS OF JESUS AND THE HISTORY OF
THE CHURCH**

CHAPTER XXIX
WEEK DAY SESSION
POLYCARP OF SMYRNA

Hebrews 11:1-10, 13-16

THE MEMORY VERSE

“Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the power of fire, escaped the edge of the sword, from weakness were made strong.”—Hebrews 11:33, 34a.

THE LESSON STORY

Do you remember that there is in the Bible one of the apostles who was called “the disciple whom Jesus loved”? This disciple was John, the son of Zebedee, one of the very first of those whom Jesus called to follow him at the Sea of Galilee. Mark 1:16-20. John was the disciple who sat closest to Jesus at the Last Supper. It was he who, with Peter, followed into the house of the high priest after Jesus’ arrest. It was he who ran with Peter to the tomb when it was first reported to the disciples that the body of Jesus was no longer here. It was he who was with Peter at the Beautiful Gate and in the prison at Jerusalem.

John had been a hot-tempered, impulsive man when he first became a follower of Jesus, but he learned many lessons from his Master, and as he grew older, he became more and more kind and loving. He became the leader of the church at Ephesus in Asia Minor, which Paul had established, and later he was sent by the Roman Government as an exile to the island of Patmos in the Ægean Sea. There he lived to be an old, old man. He outlived all the other disciples of Jesus, and it is thought that he did not die until about the year 100.

John was the writer of five books of the New Testament:



the Gospel of John, the First, Second, and Third Epistles of John, and Revelation, the last book of the Bible. In Revelation he writes to the different churches of Asia Minor, that part of Asia which is just north of Palestine, and connects Asia and Europe. In that region there were seven churches which he names. One of these churches was the church of Smyrna. Revelation 1:11; 2:8-11.

The church in Smyrna was one of the earliest Christian churches. John did not find fault with it as he did with some of the other churches of Asia Minor. He told the members of this church that trials and tribulations were about to come to them, but he urged them to be faithful—"Be thou faithful unto death, and I will give thee the crown of life," the Spirit had told him to write to them.

Smyrna was a very ancient city. It is situated on the Ægean Sea, about fifteen miles from Ephesus where the apostle John was bishop, as the pastor of the church was called in those days. It is said to have been the birthplace of the Greek poet, Homer. Long before the days of Christ, Smyrna had been noted for its faithfulness. Cicero, the Roman writer of the first century before Christ, calls it the "city of our most faithful and most ancient allies." "Above everything else," says one writer, "it prided itself upon its beauty and its faithfulness to all treaties. Every traveler even yet is impressed with the sparkling beauty of the bay and the crown of buildings encircling the hill, which is the most prominent part of the view from the harbor. In ancient times this hill was encircled by a street so glorious that it was called 'the Golden,' and this street was lined by palaces and temples and crowned by the acropolis."

About sixty years after the death of John there was great excitement in Smyrna. There was an uprising against the Christians. The mob raged through the streets, destroying all the followers of Christ whom they could find. Particularly they were seeking for Polycarp, the bishop of the church in Smyrna.

Polycarp was an old, old man. He was one of the few of those still living who had known the apostles. He had been taught by the apostle John. It is said that John had taught him to love Christ when he was only a boy, and this might have been so, for Smyrna is not very far from

Ephesus, where John taught for so many years. At any rate Polycarp knew John, and had heard his teachings of Christ. He believed in Christ with all his heart and soul and strength.

During the disturbance against the Christians, Polycarp's friends had persuaded him to hide in the house of a friend outside the city. There he remained in safety for some days, but at last a servant betrayed him. His friends wanted him to try to escape, but he would not do so. "The will of God be done," he said. When he was taken prisoner he asked for an hour for prayer, and after that, started with the Roman officer back to Smyrna.

At first Polycarp rode on an ass. Then the officer invited the old man to ride in his chariot with him. He tried to persuade him to give up his faith in Jesus, and to worship the emperor, and the gods of the Romans. But Polycarp shook his head. He would not deny his Lord. The officer was so enraged that he threw the old man from the chariot. In the fall Polycarp was injured, but he followed the chariot into Smyrna, where he was taken before the governor.

A great crowd gathered, as Polycarp was led into the city. He walked on, head held high, through the entrance of the great arena, the place in every Greek and Roman city where combats between men and beasts were held. And as the bishop entered the arena it seemed to him that amid the shouts and howls of the mob he heard an encouraging voice saying clearly to him, "Be strong, and show thyself a man, O Polycarp." It seemed to him that God himself had sent the message.

He went forward to the place where the governor, or pro-consul, sat. He was not afraid. He had courage to endure whatever should come to him, for God was with him. He was true to the message that the apostle John had written to the people of the church at Smyrna. He was ready to be faithful unto death.

MAP WORK

Draw an outline map of Europe, to use in connection with the next four lessons. Be sure to draw very fully the countries around the Mediterranean Sea and the northern line of Africa. Put in also Palestine and Asia Minor. Then, in



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**SMYRNA, FROM A LOOPHOLE IN THE WALL OF THE CITADEL
ON MOUNT PAGUS**

connection with to-day's lesson, mark Patmos, Ephesus, and Smyrna.

NOTEBOOK WORK

Take a new blank book, such as you can get from the ten-cent store, to use in connection with the series of lessons that you are going to begin this week. On the first page, write the title, "Following Jesus Day by Day." Under this write, "The History of the Church." On the second page write "Polycarp of Smyrna," and begin the story of his life.

EXPRESSIONAL ACTIVITY

The message of the apostle John was "Love one another." Polycarp's message was "Be faithful." This week try to be loving to others and faithful in all your duties. Then you will be carrying out two of the lessons which the lives of the early followers of Jesus have taught to the world.

MEMORY WORK

Learn this verse of the hymn "Yield Not to Temptation":

"To him that o'ercometh
God giveth a crown,
Through faith we shall conquer,
Though often cast down;
He who is our Saviour,
Our strength will renew,
Look ever to Jesus,
He'll carry you through."

SUNDAY SESSION

FAITHFUL UNTO DEATH "

II Timothy 4:3-8

THE MEMORY VERSE

"I have fought the good fight, I have finished the course, I have kept the faith: henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, shall give to me at that day; and not to me only, but

also to all them that have loved his appearing."—II Timothy 4:7, 8.

THE LESSON STORY

Polycarp the aged stood before the proconsul. Even the hard heart of the Roman governor was touched by the sight of the old man. Besides, it was his duty to try to make him give up his faith in Jesus.

"Swear, and I will set thee at liberty," he said. "Reproach Christ."

But Polycarp still stood firm in spite of the shouts and cries of the multitude. "Eighty and six years have I served him, and he never did me an injury," he said. "How then, can I give up my Lord and Saviour?"

"Swear, by the fortune of Cæsar, and thou shalt be saved," urged the proconsul.

But Polycarp could not be moved. He was a true follower of Christ. He truly loved Christ and believed in his promises. It seemed to him that he heard God's voice saying, "Be strong, and show thyself a man, O Polycarp." He spoke out boldly once more to the proconsul, "Hear me declare with all boldness I am a Christian."

"I will throw thee to the wild beasts," threatened the governor.

"Call them, then," answered Polycarp, "for we are not accustomed to repent what is good in order to adopt that which is evil!"

"I will cause thee to be consumed by fire, seeing thou despisest the wild beasts, if thou wilt not repent," raged the proconsul.

Still Polycarp was firm. "Thou threatenest me with fire which burneth for an hour and after a little is extinguished," he said, "but art ignorant of the fire of consuming judgment and of eternal punishment, reserved for the ungodly. But why tarriest thou? Bring forth what thou wilt."

The proconsul delayed no longer. He knew that the angry multitude was waiting for his decision. He called the herald. He gave an order. The people in the crowd grew quiet. They wanted to hear every word that the herald said. And then the murmur began again. Quickly it turned to a cry, which spread through all the crowd.

"Polycarp has confessed that he is a Christian! Polycarp has confessed that he is a Christian! Let him be given to the lions! Away with him! Away with him!" But it was too late for this to be done. The shows of wild beasts were over. The proconsul decided to burn Polycarp at the stake. They set up the post. The angry crowd rushed out into the baths and the shops along the streets, and tore down the wooden furnishings. They piled these things around him. They were about to nail him to the stake, so that he could not struggle away, but he objected. "Leave me as I am," he said, "for he that giveth me strength to endure the fire, will also enable me, without securing me by nails, to remain without moving in the pile." Then once more he prayed. Even then his prayer was a prayer of thanksgiving. "I give thee thanks that thou hast counted me worthy of this day and this hour, that I should have a part in the number of thy martyrs, in the cup of thy Christ, to the resurrection of eternal life," he prayed.

The attendants kindled the fire around the old man. Still he stood firm. The story of that scene which has come down to us says that the fire did not burn quickly enough to suit the onlookers. The executioner pierced him with a dagger. And then the old man died bravely, as he had lived bravely. He was faithful unto death, and had won the crown of eternal life.

PUTTING THE LESSON INTO THE LIFE OF THE CLASS

Probably we shall never be called on to be "faithful unto death," as Polycarp was, but we shall be called upon to be faithful during our lives. We can be faithful to God's commands, and in being faithful to his commands, we must be faithful to the commands of those whom he has set to direct us—our parents and teachers.

Faithfulness in the little duties that come to us every day will make us faithful when great things which require faithfulness come to us.

DUTIES WHICH I WILL DO FAITHFULLY THIS WEEK

I will get up promptly every morning.

I will be at school on time.

I will prepare my lessons faithfully.

I will go to bed when I am told to go.
I will try to be faithful in all my work.

THE LESSON TRUTH IN YOUR LIFE

The Law of Faithfulness. We learn to be faithful in great things by first being faithful in little things. Therefore:

I will do faithfully all the duties which I am called on to do.

NOTEBOOK WORK

Complete your story of the life of Polycarp of Smyrna.

A STORY TO READ

"THE CHRISTIANS TO THE LIONS!"

There was great excitement in the Colosseum, for it was known that the Emperor Nero had given orders that some of the condemned Christians should be given to the lions. There was a hush of expectation as the door of the dungeon was opened. . . . A priest of Diana headed a procession of white-robed attendants and six virgins from the temple of Diana entered, followed by Ennia in the midst of a band of lictors. Even the hardened hearts of the spectators were moved by the youth and beauty of the young girl, who, dressed in white, advanced calmly between her guards, with a gentle, modest expression on her features.

When the procession formed before the emperor, she saluted him. The priest and the virgins surrounded her, and urged her to pay reverence to the statue of Diana. Pointing to her parents, they implored her for their sakes to recant. Pale as death, and with tears streaming down her cheeks, she shook her head quietly. "I cannot deny the Lord who died for me," she said.

Nero himself rose from his seat. "Maiden," he said, "if not for your own sake, then for the sake of those who love you. I pray you cease from your obstinacy. How can a child like you know more than the wisest heads of Rome?

How can you deny the gods who have protected you and given victory to your country? I would fain spare you."

"I am but a child, as you say, Cæsar," Ennia replied. "I have no strength of my own, but I am strong in the strength of Him I worship. He gave his life for me; it is not much that I should give mine for him."

Nero sank back in his seat with an angry wave of his hand. He saw that the sympathy of the audience was with the prisoner, and would willingly have gained their approval by extending his clemency toward her. The procession now returned to the center of the arena, where the girls, weeping, took leave of Ennia, who soon stood alone, a slight, helpless figure—in the sight of the great, silent multitude.

Nero had spoken in a low tone to one of his attendants. The door of a cage was opened, and a lion larger than any that had previously appeared, entered the arena, saluting the spectators with a deep roar. As it did so, a tall figure, clad in a tunic, sprang forward from the group of attendants behind a strong barrier at the other end of the arena. It was Beric the Briton. A burst of applause rose from the spectators. . . . "Let him fight!" they shouted; "let him fight!"

Nero waited until the acclamation ceased, then ordered the lion to be driven back to its den, and said: "The people have spoken; let their will be done. But we must not be unfair to the lion; as the maiden was unarmed, so shall you stand unarmed before the lion."

The decision was received in silence by the spectators. It seemed a sentence of death to the young Briton, and the silence was succeeded by a low murmur of disapproval. Beric turned a little pale, but showed no other sign of emotion.

"I accept the conditions," he said in a loud, steady voice; "it being understood that should I conquer, the damsel shall be free from all penalty, and shall be restored to her parents."

"That is understood," Nero replied. With an inclination of his head to the emperor, and a wave of his hand to the spectators, Beric turned and walked across the arena to where his friend, Scopus, awaited him with a cloak. Wrapping himself in its ample folds, he walked back to the center

of the arena. A murmur of surprise arose. Why should the Briton cumber his limbs with this garment?

Throwing off the cloak, Beric exclaimed: "You see I am unarmed. I have not so much as a dagger." Then tearing off two broad strips from the edge of the garment, he twisted them into ropes, and formed a running nooze in each. What was left of the cloak he threw over his arm, and signed to the attendants of the cage to open the door. . . . The door of the den was opened. Beric stepped a few paces toward it. . . . The lion dashed out of its den with a sudden spring, made three or four leaps forward, and then paused with its eyes fixed on the lad standing in front of it, still and immovable, in an easy pose, ready for action.

Then it sank until its body nearly touched the ground, and began to crawl with a stealthy, gliding motion toward him. More and more slowly it went until it paused at a distance of some ten yards. For a few seconds it crouched motionless, save for a slow, waving motion of its tail; then with a sharp roar it sprang through the air. With a motion as quick Beric leaped aside.

As it touched the ground he sprang . . . and wrapped his cloak in many folds round its head, knotting the ends tightly. Then, as the lion, recovering from its first surprise, sprang to its feet with a roar of anger and disgust, Beric was on his feet beside it. For a moment it strove to tear away the strange substance which enveloped its head. But Beric dropped the end of the noose over one of its forepaws, drew it tight, and with a sudden pull jerked the animal over on its back. . . .

The lion was helpless now. As it rolled over and over, uttering roars of vain fury, Beric snatched the cloth from its head, tore off another strip, twisted it, and without difficulty bound its hind legs together. Then he again wrapped it round the lion's head, and stood up breathless but victorious. A mighty shout shook the building. Never had such a feat been seen in the arena before. . . .

"Ennia," Beric said, "God has saved us; the lion is helpless now." And with these words, he led her forth from the place that had been for both the very jaws of death.

—GEORGE A. HENTY.

A HYMN VERSE TO READ

Stand fast for Christ thy Saviour!
Stand fast whate'er betide!
Keep then the faith, unstained, unshamed,
By keeping at his side;
Be faithful, ever faithful,
Where'er thy lot be cast,
Stand fast for Christ thy Saviour!
Stand faithful to the last.

—Walter J. Mathams.

EXPRESSIONAL SESSION
FAITHFULNESS EVERY DAY

Matthew 25:14-30

SUGGESTIONS FOR THE LEADER'S OPENING ADDRESS

We have studied this week about Polycarp, the bishop of Smyrna, who was burned at the stake because he would not give up his faith in Christ. All through the ages there have been men and women who have died for Christ's sake. There was William Tyndale, who was one of the first of those who translated the Bible into English. He was accused of heresy, and condemned to death. He was then strangled, and his body was burned. (October 6, 1536.) There was Savonarola, who was burned to death for his faith in Florence, Italy, in 1498. There were the martyrs in the Boxer Rebellion in China, in 1901. There have been missionaries without number.

We probably will not be called upon to be faithful unto death, but we are called on to be faithful in our everyday lives. We must be faithful to God's commands at home and in school; we must be faithful to the laws of our homes; we must be faithful to the laws of our school and of our city and of our nation. So we can please God and gain the words of praise, "Well done, good and faithful servant; thou hast been faithful over a few things, I will set thee over many things."

THE CLASS PRAYER

Our Father in heaven, help us to be faithful in all the work that we have to do, faithful in carrying out our work for our parents and for our teachers, and for thee. We ask this in the name of Jesus Christ, who was faithful unto death.

VERSES FOR USE IN THE MEETING

I Timothy 6:12; II Timothy 2:3; Matthew 16:25; Luke 12:4-9; Matthew 25:14-30.

HYMNS THAT MAY BE USED IN CONNECTION
WITH THE MEETING

- "Lord, as We Thy Name Profess."
- "The Son of God Goes Forth to War."
- "Fight the Good Fight."
- "Stand Fast for Christ Thy Saviour."
- "Yield Not to Temptation."
- "In the Hour of Trial."

QUESTIONS FOR USE IN THE MEETING

1. Tell the story of Polycarp, the bishop of Smyrna.
2. What words did Polycarp seem to hear God's voice saying to him?
3. How do you feel about "playing the man"?
4. If one of your playmates urges you to disobey a rule of the school, how should you act?
5. If you are playing ball and break a window of a neighbor's house, what should you do? How would you show that you are faithful to God, if you confessed?

TOPICS FOR DISCUSSION OR REPORTS

In Japan it is the custom for the people to worship the emperor. Many people say that this is not real worship, but is only honoring him as we honor the President, when we stand in line to wait to see him pass, if he visits our city. What do you think that a Japanese Christian should do?

Would heathen Japanese think that he was a true Christian?

2. How William Tyndale Suffered for His Faith.
3. How Savanarola Suffered for His Faith.
4. How the Chinese Christians Suffered for Their Faith in the Boxer Rebellion.
5. How Paul Suffered. II Corinthians 11:23-27.
6. Doing Our Duty Day by Day.
7. Faithfulness in Little Things.
8. How a Junior Can Be Faithful.

SOME OF THOSE WHO WERE FAITHFUL UNTO DEATH

IN BOHEMIA

John Huss was burned to death at the stake in 1416, for his faith in Christ. His last words were: "The great object of my teaching, repentance and forgiveness of sins to mankind, according to the true gospel of Jesus Christ and the interpretation of the holy Fathers, I am ready to die for, with a joyful heart." Then he repeated three times, "Jesus, thou Son of the living God, have mercy on me." His ashes were thrown into the river Rhine.

IN ITALY

Jerome Savanorola was hanged for his faith, May 23, 1498, and his body burned. His last words were, "My Lord died for my sins; shall not I gladly give this poor life for him?"

AN ENGLISHMAN IN BRUSSELS

William Tyndale, one of the earliest translators of the Bible into English, was living in hiding in the Castle of Vilvorde in Brussels. He was accused of heresy. He was betrayed, strangled, and then his body was burned. His last words were, "Lord, open the King of England's eyes." (October 6, 1536.)

IN CHINA

"When Kao Lien T'eng's house was in flames, he was arrested and taken to the city for trial. 'Why did you enter

the Church?' asked the Boxer chief. 'Because it is good.' 'Why, then do you injure people?' 'I do harm to no one!' 'Well,' said the chief, 'if you will leave this foreign sect and worship Buddha we will not harm you.' As he made no reply the Boxers cried out, 'This man is not willing to repent; throw him into the fire.' The ruins of the city chapel were still smoldering, and on the altar of that he was offered up. Soon his wife's ashes lay with his, and three other members of the family were numbered with the martyrs, only two surviving the storm." This was in 1901.

CHAPTER XXX
WEEK DAY SESSION
AUGUSTINE, THE HEATHEN

Luke 15:11-19

THE MEMORY VERSE

“Put ye on the Lord Jesus Christ.”—Romans 13:14.

THE LESSON STORY

Look on your day-school geography map of the countries which surround the Mediterranean Sea, and find Egypt. Then follow the line of the north coast of Africa until you come to the country of Tunis. There you will find Carthage, one of the greatest cities of the ancient world, the city which was the enemy of Rome in the days of long ago. It is said that in Carthage there are ruins of almost as many beautiful buildings as in Greece itself. Its armies were noted for their courage and wonderful daring. Its sailors were the most venturesome explorers of the olden times.

It was the great Carthaginian general, Hannibal, who transported his armies across the Mediterranean Sea into Spain, and then marched through long, wearisome days and nights over the snow-covered Alps, with his great elephants, and surprised the Romans by coming upon them from the north instead of from the sea to the south as they expected. But Carthage at last yielded to Rome and its power was lost in the second century before Christ, when it was conquered by the Roman General, Scipio.

Christianity spread in Africa as well as in Europe, and Carthage, in the fourth century, was one of the greatest centers of Christianity in Africa. It had churches and schools where many of the greatest men of the Early Church taught. It was the center of many of the discussions about Christianity of that time, for we must remember that in

those early times there were many heathen people who did not understand very well the teachings of Christ, and they had to have very many things explained to them, that seem quite clear to us to-day.

Not so very far from Carthage, in Algeria, (find it in your day-school geography, and mark it on your outline map) was a town called Tagaste, a little place now known by another name—Suk Ahras. And there, in the fourth century A. D., lived a Roman, Patricius, a heathen of good position and some wealth, easy-going and worldly, and his Christian wife, Monica. They had a little son Augustine, born in 354, whom his mother loved dearly, and who, she hoped, would grow up to be a Christian.

But in spite of his mother's prayers and her training, Augustine became a very wild young man, though he was very brilliant in school and college. He was sent to school first in the city of Madaura, and then to Carthage, where he studied rhetoric—which was not the same thing at all as your brother in high school means when he says that he is studying rhetoric, but more what we should mean if we were to say that a man was studying to be a lawyer or a public speaker.

Augustine soon obtained a position as a teacher of rhetoric. He succeeded so well in his profession that he soon went to Rome. After that he became a teacher of rhetoric in Milan in Italy. He was unhappy in spite of his worldly success. He could not find comfort and peace of mind in any of the heathen writings that he was studying.

His mother, Monica, joined him in Milan. She tried to persuade him to become a Christian, but could not. He continued in his wicked ways, though he heard the preaching of Ambrose, one of the most famous preachers of the time.

Then one day something happened. A friend from Africa had joined Augustine. They were talking about religion. Augustine was so unhappy that he rushed off into a lonely part of the garden adjoining his house. There he fought a battle with himself. He did not want to become a Christian, for he knew that if he did, he would have to give up many of the wicked pleasures that he enjoyed so much.

As he fought this battle with himself he heard a child's voice, perhaps in the neighboring garden. The voice said:

"Take and read! Take and read!" He got out his Bible and opened it. The first words that came to his eyes were the words of our Memory Verse, "Put ye on the Lord Jesus Christ, and make not provision for the flesh." He fell on his knees and prayed. God opened his mind and touched his heart. He found the truth. When he rose from his knees, he was a true follower of Christ.

Quietly he went to the house and found his mother. He told her the good news of his change of heart. How they must have rejoiced together! How happy they must have been!

MAP WORK

Continue your map of the countries surrounding the Mediterranean Sea, putting in all the places mentioned in the lesson.

NOTEBOOK WORK

On a new page of your notebook start a story of the life of Augustine giving the main facts of his early life, the names of his father and his mother, where he was born, and where he went to school. Make this account as complete as possible.

EXPRESSIONAL ACTIVITY

Augustine's mother, Monica, prayed for him and tried to make him a Christian. She was an example to him "in word, in manner of life, in love, in faith, in purity." We want to win all the world to Christ. Let us try by our example, our prayers, our offerings, to help others to love him as we do, and to aid those missionaries who are trying to carry the knowledge of the Saviour to foreign lands.

MEMORY WORK

"I would be true, for there are those who trust me;
I would be pure, for where are those who care;
I would be strong, for there is much to suffer;
I would be brave, for there is much to dare.

"I would be friend of all—the foe, the friendless;
I would be giving, and forget the gift;
I would be humble, for I know my weakness;
I would look up, and laugh, and love, and lift."

RECENT INVESTIGATIONS IN CARTHAGE

"In Africa the two chief centers of early Christianity were Alexandria and Carthage. . . . Ancient Carthage has been resurrected in modern times. Some one has said that if Palestine may be called the cradle of early Christianity, Carthage was its nursery. . . . The Jewish and Christian remains, although comparatively few, are to us most interesting. The story of finding these is entrancing. One day a little negro child, who was in the orphanage, noticed some Arabs about to destroy a subterranean catacomb (an underground tomb) in order to make lime from the marble sarcophagi (coffins) and inscriptions. . . . He hastened to tell the director what was being done.

"The director hurried to the place and found that this tomb, which had been the dwelling place of hyenas for centuries, was in the midst of an ancient Jewish cemetery, where many Hebrews had been buried, with the seven branched candlestick and other Jewish emblems carved on their tombs. Some Christian graves were also found, and the museum contains scores and perhaps hundreds of lamps just such as are found in the catacombs of Rome, some stamped with the cross, others with the dove. Representations are also found of Jonah and the whale, the Hebrew children in the fiery furnace, Daniel in the lions' den, Christ bearing his cross, and so on."

—Simplified from "New Archeological Discoveries," by Cobern.

SUNDAY SESSION

AUGUSTINE THE CHRISTIAN

Luke 15:20-24

THE MEMORY VERSE

"Whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report . . . think on these things."—Philippians 4:8.

THE LESSON STORY

Augustine the Christian! What a change there was in the young man who had been a wild, self-indulgent heathen! Now he was a follower of the true God, trying to do those things that he thought God wanted him to do, trying to think of things true and honorable and pure and lovely.

Monica and Augustine left Milan and started back to Africa. On the way Monica died. Augustine went on to Tagaste. He spent his days and nights in studying the Bible. He became one of the best-known speakers in northern Africa.

One day he visited the church at Hippo in Algeria. The minister there was old. He said in the service that day that he needed an assistant. The people in the congregation knew that Augustine was present. They called out at once: "We want Augustine as our preacher! We want Augustine!"

Augustine was astonished at their demand, but he gave in to them and was ordained. Later he was made Bishop of Hippo, and for thirty-five years he filled the position, preaching and teaching, studying and writing about Christianity and its truth. And besides all these things it is said that "he relieved the needs of the poor, managed the property of his diocese, preached in the cathedral, prepared converts for membership in the church, ministered impartially to rich and poor, educated and ignorant, and in spite of threats and dangers and hardships, served Christ with the utmost devotion to the very end.

But northern Africa was not to remain a peaceful center of Christianity. Vandal hordes of barbarians came down from northern Europe and invaded Spain. From there they crossed the sea and overran Africa. They attacked Hippo. During the siege, in 430, Augustine died, at the age of seventy-six. He did not live to see Carthage destroyed; nothing was left of it but ruins. He did not know how the Christian civilization of northern Africa was wiped out.

Though Augustine the man died, his work lived on. For a thousand years his influence was very strong in the Christian Church, and he is thought to have been one of the greatest of those teachers who are called "Church Fathers."

He is known through all the world to-day, almost fifteen hundred years after his death, as a great teacher and a great preacher.

PUTTING THE LESSON INTO THE LIFE OF THE CLASS

Are you Juniors like Augustine the heathen, or like Augustine the Christian? Are you self-willed and impatient of control, or are you willing to give up your own way, and accept God's way for you?

If you are trying to do God's will, where do you go when you need help? Do you read the Bible, where God speaks to you, and pray, where you speak to God? Do you take the advice of your parents and teachers? In all those places you can find out what God wants you to do.

When Augustine became a Christian, he became a preacher. Perhaps some of you Juniors are already planning what you will be when you grow up—engineers, merchants, lawyers, doctors. Have you ever thought of being ministers or missionaries? Perhaps that is what God wants you to be. Think about it.

THE LESSON TRUTH IN YOUR LIFE

God wants his children through all the world to serve him. He forgives those who sin, as he forgave Augustine, and as the father in the parable of the Prodigal Son forgave his son. But he wants us to serve him always. He would rather have us begin our service to him when we are young as Timothy was. Therefore I will try to serve Christ now, and will try to follow his will rather than my own.

NOTEBOOK WORK

Complete your story of the life of Augustine the Christian.

A STEADFAST FOLLOWER OF CHRIST, WHO LIVED IN ALGIERS

There was in the sixteenth century, a young Arab who had become a true follower of Christ. He had given up his heathen ways. He had been baptized, and had been given the Christian name Geronimo, or Jerome. He was captured by a Moorish pirate in 1569, and taken as a prisoner to

Algiers. There the Arabs tried in every way to make him give up Christianity. He steadfastly refused to do so, and he was condemned to death. At that time the Arabs were building a fort in Algiers, called "the Fort of the Twenty-Four Hours." They thought of a horrible death for Geronimo. They bound him hand and foot, and threw him alive into a mold in which a block of concrete was about to be made. This block, containing his body, was built into a corner of the fort.

This story was told by Hædo, a historian, who wrote in 1612, and it was considered just an old legend. But in 1853, the Fort of the Twenty-Four Hours was torn down, and in the angle specified by Hædo, the skeleton of Geronimo was found. The bones were buried in the cemetery, but into the mold of concrete left where his body had been, liquid plaster of Paris was poured, and a perfect model was obtained, showing even the young man's features, the cords which bound him, and the material of his clothing. The model is now in the museum in Algiers, and a visitor who examined it recently says that the expression on the face is an expression of perfect peace. He was happy in dying for Christ's sake.

A HYMN VERSE TO READ

"Strong founded like a lighthouse,
That stands the storm and shock,
So be thy soul as if it shared
The granite of the rock;
Then far beyond the breakers
Let thy calm light be cast,
Stand fast for Christ thy Saviour!
Stand faithful to the last."

EXPRESSSIONAL SESSION

SERVING GOD IN OUR YOUTH

II Timothy 1:3-5; 3:14-16

SUGGESTIONS FOR THE LEADER'S OPENING ADDRESS

Although Augustine became one of the greatest of the preachers and teachers of the Early Church, he must have

been sorry that he had not served God in his boyhood and young manhood. He became a great teacher through God's grace. He was like the prodigal son of Jesus' parable. He was given a second chance. We who are still only Juniors should learn from Augustine the lesson of serving God while we are still young. Think of the many tears which his mother must have shed on account of his waywardness. Think of his own struggles to give up his sins. Let us try to be free from sins. Let us try to serve God from childhood. Let us follow the example of Jesus, the Example of perfect childhood, and try, with God's help, as we increase in stature, to increase also in favor with God and men.

THE CLASS PRAYER

Our Father in heaven, we ask thee that we may serve thee while we are still Juniors. We pray that we may follow thee with all our hearts and minds, while we are young. Make us true believers in thee, and keep us from straying into sin. Cleanse thou us from faults, we ask thee, and make us true followers of thee. We ask in Jesus' name. Amen.

VERSES FOR USE IN THE MEETING

Psalm 71:5, 17, 18; Ecclesiastes 11:9, 10; 12:1; Jeremiah 3:4; Psalm 148:12; Matthew 18:3; 19:13; Mark 10:17-22.

HYMNS THAT MAY BE USED IN CONNECTION WITH THE MEETING

- "Stand Fast for Christ Thy Saviour."
- "Father, Lead Me Day by Day."
- "Stand Up, Stand Up for Jesus."
- "The Wise May Bring Their Learning."
- "Hear the Captain Clearly Calling."
- "Crown Him with Many Crowns."
- "Ye Servants of God, Your Master Proclaim."

QUESTIONS FOR USE IN THE MEETING

1. Tell briefly the story of Augustine. Who were his mother and his father? Where did he live? Where did he

teach? What became of him after he became a Christian?

2. Do you think that Augustine would have been happier if he had served God when he was a boy?

3. Find in the Bible and be prepared to give the account of a boy king who served God. II Kings 11:21; 12:2.

4. Find in the Bible and be prepared to give the account of another boy king who served God. II Kings 22:1, 2.

5. Find in the Bible the words of a prophet who served God when he was young. Jeremiah 1:6; 7.

6. Find in the Bible the account of four young men who served God in a foreign land. Daniel, chapter 1.

7. Tell the story of Timothy.

TOPICS FOR DISCUSSION OR REPORTS

1. The Connection Between the Jews and Africa.

(a) Abraham and Egypt. Genesis 12:10.

(b) Joseph and Egypt. Genesis 37:28; 41:41, 42; 50:22.

(c) Moses and Egypt. Exodus 5:1; 13:17-19.

(d) Solomon and Egypt. II Kings 3:1.

(e) Joseph and Mary Flee with the Baby Jesus to Egypt. Matthew 2:13-23.

(f) Philip and the Ethiopian. Acts 8:26-40.

2. How the Gospel Reached North Africa.

3. The Church in North Africa.

4. How Juniors Can Serve God Even Though They Are Only Children.

SOME BOYS WHO SERVED GOD FROM THEIR YOUTH UP

William Brewster, the leader of the Puritans, was one of those who, when he was still very young, decided to serve God. The Puritans gathered at his home in Scrooby, England, and there began the movement which led to their coming to America.

Jonathan Edwards, who became the president of Princeton College, was a very brilliant little boy. At six he began to study Latin. When he was about seven years old, he became seriously interested in religious things. At that time he used to pray in secret five times a day. He became one of the greatest preachers of his time.

John Witherspoon, the Presbyterian minister who signed the Declaration of Independence, became a steadfast follower of Christ when he was very young, through the influence of his mother, who was a descendant of John Knox.

Adoniram Judson, the great missionary to Burma, used to read the Bible when he was only three years old. Like Augustine, he passed through time when he doubted the Bible, but later he became a true follower of Christ.

Robert Morrison was the son of a godly father and mother. When he was thirteen years old, he was able to recite all the one hundred and seventy-six verses of Psalm 119 without a mistake. His wonderful memory was a great help to him in doing God's work, for he needed to remember many things when he attempted to translate the Bible into Chinese.

John G. Paton also was the son of godly parents. When he decided to become a missionary his mother said that although she had never told him so, she had prayed from his babyhood that he should take up this work.

CHAPTER XXXI
WEEK DAY SESSION
BERNARD OF CLAIRVAUX

I Samuel 1:24-28

THE MEMORY VERSE

“Put on the whole armor of God.”—Ephesians 6:11a.

THE LESSON STORY

There was a long period of time between our last lesson and the lesson that we are to study this week. Augustine died in the year 430, in the midst of the siege of Hippo by the heathen. After his death there was a time when Christianity and heathenism had a hard fight for the mastery. But at last Christianity conquered in Europe, though even those parts of Asia Minor and Africa which had been Christian in the first centuries after Christ, were in the hands of heathen rulers. Even Palestine, the home of Jesus and the birthplace of Christianity, was ruled by the Saracens, or Turks.

You remember from your study of history in day school how the Christians of Europe felt about this. They planned crusades to Palestine to try to regain the holy places of the Christian religion. They did not think that it was right for the Turks to rule over the city of Jerusalem, or over Bethlehem, where Christ had been born. You all know some of the great stories of the Crusades. Richard the Lion-Hearted was king of England. You probably have read about him in “Ivanhoe.” The First Crusade was in 1096, and an army of eighty thousand Christians, under the leadership of Godfrey de Bouillon, entered Jerusalem in 1099, and made Godfrey king of Jerusalem.

It was during this time, when the people of Europe were planning crusades to the Holy Land, when valiant knights were giving their strength and even their lives in the fight

for Christianity, that Bernard of Clairvaux was growing up. He was born in 1090 in Fontaines in Burgundy (France). He was a member of a knightly family. His father was a brave knight named Tescelin, and his mother was a wonderful Christian woman named Aleth, or Aletta. He was the third son in the family. When he was a tiny baby his mother carried him to the church, and dedicated him to God's service, as Hannah had dedicated Samuel, I Samuel 1:24-28. But Aletta died when Bernard was only a child, and as he grew up he turned his thoughts to worldly ways. His brothers were knights. He might have been a knight, too. He might have gone to the king's court, and have become a courtier. But finally he chose neither of these things. When he was twenty-three years old he made up his mind to do as his mother had hoped that he would do—he gave his life to the service of God. He did not have to struggle to do right as Augustine had had to do. It was far easier for him to become a Christian than it had been for Augustine.

In the days of Bernard, people thought that when they gave their lives to the service of God, they must live apart from the world in monasteries and convents. So Bernard went into the monastery of Citeaux, which was near his own home. There he preached with such great eloquence and persuasive power that he won many people to follow him into the monastery. His four brothers came to be with him, and many other relatives.

Soon there was a new monastery planned at a place named "Clairvaux," a French word which means "Clearview," often called by the people who lived near by. "The Valley of Light." Bernard was made the head of this monastery, and there he and his followers lived in peace and plenty. The monastery became known everywhere for its generosity and kindness. During the time of a famine in the country of Burgundy, the men from the monastery fed two thousand people for two months, until the famine was over. No wonder that it was famous through all the land!

In 1144 the news reached Europe that the Mohammedans in Palestine were becoming too strong for the Christian forces. Bernard proclaimed a Second Crusade, to go to the help of those who were fighting in the Holy Land, and by

his preaching and teaching won the interest of King Louis VII of France and of Emperor Conrad III of Germany. He won thousands of followers because he preached so wonderfully. He did not teach that men should fight to win wealth or fame, but that they should not allow the Holy Land to be held by the heathen. But unfortunately the Second Crusade was a failure, and Bernard returned to his monastery.

Though Bernard was given many opportunities for greater positions in the Church, he preferred to remain the Abbot of Clairvaux all his life. He was a man of the greatest devotion to Christ, a great preacher, a great man of prayer. He died in 1153, and has been called "the first preacher of his age, and one of the greatest of all ages . . . the best known and the most widely known man of his age."

HANDWORK

Try to get a sheet of drawing paper. If you cannot get this, a sheet of note paper will do. Print in your best lettering the first verse of the hymn which you are asked to memorize. If you cannot letter well, copy it in your best handwriting. Make as attractive a border as possible. If you cannot draw a border cut one out from colored paper, and paste it around the hymn.

NOTEBOOK WORK

Begin the story of Bernard of Clairvaux on a new page of your notebook. Perhaps you can find the picture of a crusader of the Middle Ages to use as a decoration. Perhaps you can copy the picture given on page 284, and color it to use as an initial decoration for your story.

EXPRESSIONAL ACTIVITY

Bernard and his followers were known far and wide for the good that they did among the people of Burgundy. Perhaps the class can this week provide a basket of food to give to a poor family, as Bernard and his friends fed the starving people at the time of the famine. There are many little children in distant parts of the world who need our help. Can you think of anything to do that will help these hungry children in Syria or in China or in India? Can you do it?



MEMORY WORK

Learn the following stanzas. After you have studied your Sunday lesson you will understand the reason that you are asked to learn this particular hymn.

“Jesus, the very thought of thee
With sweetness fills my breast;
But sweeter far thy face to see,
And in thy presence rest.

“Nor voice can sing, nor heart can frame,
Nor can the memory find,
A sweeter sound than thy blessed name,
O Saviour of mankind.

“O Hope of every contrite heart,
O Joy of all the meek,
To those who fall, how kind thou art!
How good to those who seek!

"But what to those who find? Ah, this
Nor tongue nor pen can show:
The love of Jesus, what it is
None but his loved ones know.

"Jesus, our only Joy be thou,
As thou our Prize wilt be;
Jesus, be thou our Glory now,
And through eternity."

SUNDAY SESSION

SOME OF THE THINGS THAT BERNARD ACCOMPLISHED FOR CHRIST

II Timothy 1:6-10

THE MEMORY VERSE

"Oh give thanks unto Jehovah, call upon his name;
Make known among the peoples his doings.
Sing unto him, sing praises unto him;
Talk ye of all his marvellous works."—Psalm 105:1, 2.

THE LESSON STORY

Bernard of Clairvaux was a very great preacher and a very great teacher. He was a man of great sincerity and honesty of heart. He loved God truly. He was a man of great courage.

The ruler of southwestern France at the time of Bernard was William of Aquitaine, a man almost a giant in size and of a terrible temper. He thought that he had power to do as he chose in the Church as well as in his court. He thought that there was no law in the land except that which he decreed.

One day he went to Bernard's monastery of Clairvaux. Bernard had been having a service in the church. He was a frail, slender man, who seemed small in comparison to the huge duke. But as William stood there and mocked at the Church, Bernard did not hesitate. He stood boldly before the duke. His eyes flashed with righteous indignation.

"Your Judge is here, at whose name every knee shall

bow, of things in heaven, and things on earth, and things under the earth!" he said. "Your Judge is here, into whose hands your soul is to pass! Will you spurn (or make sport of) him also?"

The duke stood silent. Then suddenly he fell to the ground before Bernard. He saw that the abbot was God's messenger. He acknowledged his sins, and asked to become a member of the Church.

Besides his preaching and teaching and the good works that he did, Bernard was the writer of many sermons and letters and other books. He also wrote many hymns. One of these hymns, which is given in our Hymnal is this:

"O sacred head, now wounded,
With grief and shame weighed down;
Now scornfully surrounded
With thorns, thine only crown;
O sacred head, what glory,
What bliss till now was thine!
Yet, though despised and gory,
I joy to call thee mine.

"O noblest brow and dearest,
In other days the world
All feared when thou appearedst;
What shame on thee is hurled!
How art thou pale with anguish,
With sore abuse and scorn;
How does that visage languish
Which once was bright as morn!

What thou, my Lord, hast suffered
Was all for sinners gain:
Mine, mine was the transgression,
But thine the deadly pain.
Lo, here I fall, my Saviour!
'Tis I deserve thy place;
Look on me with thy favor,
Vouchsafe to me thy grace.

"What language shall I borrow
To thank thee, dearest Friend,
For this thy dying sorrow,
Thy pity without end?
O make me thine forever;
And should I fainting be,
Lord, let me never, never
Outlive my love to thee.

"Be near when I am dying,
O show thy cross to me;
And for my succor flying,
Come, Lord, to set me free:
These eyes, new faith receiving,
From Jesus shall not move;
For he who dies believing,
Dies safely, through thy love."

The other hymns which are usually thought to have been written by Bernard are "Jesus, the Very Thought of Thee," given on page 284, which you were asked to learn, and "Jesus, Thou Joy of Loving Hearts." These hymns were originally written in Latin, but they have been translated into German, French, and English, and are known all over the Christian world. They show a great love for Christ and his Church, and a great tenderness and longing for Christ.

PUTTING THE LESSON INTO THE LIFE OF THE CLASS

Bernard of Clairvaux began to serve Christ when he was only a boy. He never very seriously considered any other calling. He chose preaching as his life work. Have you ever thought that God might want you to be a preacher or a missionary?

When Bernard first began to preach he won his own brothers to follow Christ, among the first. His life must have set a good example to them, or they would not have been converted by his preaching. He must have been an example not only in his preaching but in the way that he lived. Do you live in such a way that those in your own family know that you are a real Christian? Or are you cross when you get up in the morning, and impatient when mother asks you to go on an errand, and angry if the baby interferes with your play? Do you follow God's will on Sunday and your own will every day? Then you are not a true Christian. Be a Christian at home, every day, and be an example to your own family as Bernard was, so that your brothers and sisters will know that you love Jesus.

Bernard was brave when it was necessary for him to stand up for the truth. Are you always brave for the right, or are you sometimes afraid to stand up for what you know is true?

THE LESSON TRUTH IN YOUR LIFE

Bernard was brave; he was true; he was faithful; he loved Christ with all his heart and with all his soul and with all his strength and with all his mind. He showed this because he gave all his life to God. He dedicated his great talents as a preacher and a teacher and a writer to God's service. His life every day was such that he was an example not only to those who saw him only once in a while, but also to those who saw him every day. God is pleased with those who try to follow his Commandments in their daily life. I, too, will try to live that those who know me best will be sure that I am God's child.

NOTEBOOK WORK

Complete your work on the hymn, "Jesus, the Very Thought of Thee," which you began during the week. After you finish your own work perhaps you can help some one else.

A BRAVE MISSIONARY TO THE MOHAMMEDANS

About one hundred and fifty years after the days of Bernard of Clairvaux, there was a brave follower of Christ who wanted to tell the gospel story to the Mohammedans in North Africa, and to make them followers of Christ. This was Raymund Lull, who lived in the years 1235 to 1315. He was a Spaniard, a member of a distinguished family. Like Bernard, he was rich. He was a skilled musician and the court poet in the Spanish court. But when he was thirty-two years old he made up his mind to give up his life in court and to become a preacher. He sold almost all his estates, and gave his money to the poor.

You can see by looking at your map that Spain is not very far from North Africa. Raymund Lull planned to preach to the Moslems, as the Mohammedans were often called. The first thing that he did was to study their language, Arabic. When he was forty years old, he became a missionary, and when he was fifty-six he set out alone to preach about Christ in northern Africa. When he reached Tunis, he invited the Moslems to talk with them, but the only result was that he was thrown into prison by order of the sultan.

He was at last set free, and sent back to Europe. But he would not stay. He went back to his work again, and again was imprisoned and banished with threats of death. Over and over this happened. His faith in God and love for him sent him to teach and to preach about him to the heathen.

Raymund Lull's last expedition to Africa was when he was seventy-nine years old. He preached in secret for a few months. Then he ventured to preach openly, but he was seized and dragged out of the city and stoned to death, as Stephen had been. He was one of the early Christian missionaries and martyrs, who is very little known, but he was a true follower of Christ, for whose sake he gave his life.

A HYMN VERSE TO READ

"Stouthearted like a soldier,
Who never leaves the fight,
But meets the foeman face to face
And meets him with his might,
So bear thee in thy battles
Until the war be past,
Stand fast for Christ thy Saviour!
Stand faithful to the last."

EXPRESSIONAL SESSION

CHOOSING OUR LIFE WORK

Matthew 7:24-26

SUGGESTIONS FOR THE LEADER'S OPENING ADDRESS

We boys and girls here to-day are only Juniors, but already we should be thinking and planning about our life work. Some of us may know already what we want to be when we grow up, but most of us are still undecided about this. Perhaps God has given us a special talent in some particular direction, and then we know that he wants us to use this talent. Perhaps he wants us to be preachers and missionaries as Bernard was, and we should consider these callings as well as others.

We may not be able to decide right away, and it may not be wise for us to decide, whether we want to be preachers or

teachers or lawyers or doctors or business men or housekeepers, when we grow up. But we do know that we should try to do God's will, even though we are only Juniors. We should try to make our bodies strong and healthy by leaving alone those things that will harm them; we should study hard and work hard and play hard, and try to lay a good foundation for our lives.

Our parents dedicated us to God when we were baptized. As Juniors let us try to serve him by laying good foundations for our future life work, whatever that may be.

THE CLASS PRAYER

Our Father in heaven, we are only children, but we want to serve thee with all our hearts and with all our strength and with all our minds. Help us to choose those things that it is right for us to do. Help us to-day to be able to tell right from wrong, so that when we are older, we may be able to tell what is thy will for us. For Jesus' sake. Amen.

VERSES FOR USE IN THE MEETING

Proverbs 1:8, 9; 3:1-4; 4:7; Ecclesiastes 12:1; Joshua 24:15, 24; Luke 2:40, 53; I Samuel 3:19; II Timothy 3:14.

HYMNS THAT MAY BE USED IN CONNECTION WITH THE MEETING

- "O Sacred Head, Now Wounded."
- "Jesus, the Very Thought of Thee."
- "Jesus, Thou Joy of Loving Hearts."
- "The Church's One Foundation."
- "My Hope Is Built on Nothing Less."
- "Soldiers of Christ, Arise."

QUESTIONS FOR USE IN THE MEETING

1. What can you tell about the Crusades?
2. Tell the story of one man who lived between A. D. 1000 and 1300, who gave his life to Christ's service.
3. Who was Bernard of Clairvaux?
4. Where did he live?

5. Repeat the words of a hymn that Bernard wrote. Tell the names of some other of his hymns.
6. Tell something of his story.
7. Read the account of him which you have written in your notebook.

TOPICS FOR DISCUSSION OR REPORTS

1. How a Junior Can Lay a Good Foundation for Life.
2. How a Junior Can Know What God Wants Him to Do with His Life.
3. How Bernard Found Out What His Life Work Was to Be.
4. Dedication to God's Service.
5. Serving God as a Business Man.
6. Serving God in the Home.
7. Serving God in Our Daily Duties.

TO READ IN THE MEETING

If I ask God earnestly, and with all my heart, he will show me the way that he wants me to go in my life work.

I can be God's servant in whatever calling I choose.

If I become a doctor, I can serve God in helping others; if I become a lawyer I can serve God by being honorable and just in all my dealings with others; if I become a business man, I can serve God, too, in the same way.

I can serve God in my home and in my school.

If I become a carpenter, as Jesus was, I can serve God by doing my work well.

I can serve God if I become a housekeeper, or a teacher, or a stenographer.

Whatever I may do with my life, I will try to do it as God wants me to do it. I will try to do my work as in God's sight.

"Who sweeps a room, as for thy laws,
Makes that and the action fine."

CHAPTER XXXII
WEEK DAY SESSION
THE LIFE OF MARTIN LUTHER

Acts 4:13-20

THE MEMORY VERSE

“We cannot but speak the things which we saw and heard.”—Acts 4:20.

THE LESSON STORY

Over three hundred years had passed since the days of Bernard of Clairvaux. Christopher Columbus was at the Spanish court, trying to persuade King Ferdinand and Queen Isabella to give him the money for ships in which to start on his journey around the world. In England, King Henry VII was the ruler, and in France, Charles VIII. The world had changed very much since the days of Polycarp; he need not have feared to proclaim Christ now; for Christianity was the ruling religion in all Europe, and the Church of Christ was recognized everywhere.

But the Church had changed, too. It was no longer a body of poor, persecuted followers of Christ. It was a body of rich persecutors, who ruled the world as tyrannically as the wicked Nero in the days of the early Christian martyrs had ruled in Rome. The Church which had been founded by a Man whose rule was in the hearts of men, now was under the leadership of men who ruled by might and force—the pope at Rome, and those under him—the bishops and priests. The people of Europe were so terrified by the rule of these men that they obeyed them completely. The Bible had been taken from them, so that they could not read God's Word for themselves. They believed what the priests told them, and God's priests had so forgotten his teachings that they thought only of themselves and of gaining riches.

One of the ways in which riches were gained was this:

Suppose a man committed a sin, say of stealing. He had been sorry for it, and had confessed that he had done wrong. He had paid back what he had stolen. So far, that was right. But, the priests said, the man had sinned also against God. He could not gain God's forgiveness just because he had confessed and had been sorry for his crime, and had tried to repay what he had taken. God demanded payment, too. So the pope and the priests gave what they called "indulgences," a sort of paper which they said was a pardon from God, and which a sinner could purchase for money. The Church used this money. Sometimes when the priests wanted money, they said that a man had sinned, and demanded that he buy an indulgence, even when he was innocent. Of course this was wrong. God does not have to be paid to forgive sin. He forgives freely those who are honestly sorry for their wrongdoings, and who try to do right.

Sometimes the people and the priests in those long-ago days would say that a whole city or a whole country had sinned. They would make the people pay great sums of money or else they would not baptize any child in the place, or marry any young people, or bury any of those who died. This was called an "interdict." It seemed as if the people of the world had forgotten completely all about Christ's Kingdom of love and forgiveness and peace.

It was just at this time that Martin Luther lived. He was born in 1483, in Eisleben, in Germany. His father, Hans Luther, was a copper miner, and he made some money in his business. He was anxious that his son should get on in the world, so he sent him to school in Mansfield. From there Martin went on through schools at Magdeburg and Eisenach. At last he became a student at the University of Erfurt, at that time one of the most famous places of learning in Germany.

Luther's father had intended that he become a lawyer, and Luther himself was preparing for this profession. But all during his student days, he was troubled about religious matters. When he was twenty-two years old, he felt that he could not find happiness if he became a lawyer. He decided to enter one of the monasteries at Erfurt. This he did in 1505. In 1508 he went as an instructor to the University of Wittenberg. He studied and taught both at Erfurt and

Wittenberg until 1516. But he was no happier in his religious life than he had been when he was studying to be a lawyer. He tried to find something more in the Bible than he had learned in the monasteries. Then, in 1516 and 1517, when he was studying Paul's Epistle to the Romans, Luther learned the truth which the members of the Church had forgotten—that man is saved from sin by God's grace—that it is what God gives, and not what human beings do that makes us happy and at peace. God forgives sins. Man cannot do this.

When Luther came to feel in this way, he knew that many of the practices of the Church in his day were wrong. He saw that one wrong thing was the sale of indulgences, or pardons. In 1517, a man named Johann Tetzel came to Wittenberg, to sell indulgences. Luther preached against him, and on the night of October 31, 1517, he posted his protests on the door of the church at Wittenberg, which was used in those days something as a bulletin board is used nowadays. These protests are called "The Ninety-Five Theses," because there were ninety-five objections against the way in which indulgences were sold, and against other things of the same sort.

At once there was a storm of anger against Luther. He was charged with heresy, or rebellion against the Church. He was sent for, to appear before the pope in Rome. Soon he was in the midst of a fight for his belief—a fight which resulted in the Reformation, when the Protestant Churches separated from the Roman Catholic Church.

HANDWORK

Put on the blackboard, using colored crayon and chalk, the hymn "A Mighty Fortress Is Our God," which Luther wrote.

"A mighty Fortress is our God,
A Bulwark never failing;
Our Helper he amid the flood
Of mortal ills prevailing:
For still our ancient foe
Doth seek to work us woe;
His craft and power are great,
And, armed with cruel hate,
On earth is not his equal.

"Did we in our own strength confide,
Our striving would be losing;
Were not the right man on our side,
The man of God's own choosing:
Dost ask who that may be
Christ Jesus, it is he;
Lord Sabaoth his name,
From age to age the same,
And he must win the battle.

"And though this world, with devils filled,
Should threaten to undo us;
We will not fear, for God hath willed
His truth to triumph through us:
The Prince of darkness grim—
We tremble not for him;
His rage we can endure,
For lo! his doom is sure,
One little word shall fell him.

"That word above all earthly powers,
No thanks to them, abideth;
The Spirit and the gifts are ours
Through him who with us sideth:
Let goods and kindred go,
This mortal life also;
The body they may kill:
God's truth abideth still,
His Kingdom is forever."

NOTEBOOK WORK

The hero of our lessons this week is the man who began the great Protestant Reformation. In this movement the Protestant Churches, or Churches which protested against the old way of doing things, had their beginnings. Some of these Protestant Churches are the Presbyterian, the Lutheran, the Baptist, the Methodist, and many others. Write in your notebooks the beginning of a complete story of Luther's life. Find a picture of Luther to use with your story. If you cannot find his picture turn to the hymn, "A Mighty Fortress Is Our God," which you will find in your church hymnal, and at the head of your story, copy the first part of the music of this hymn, to remind you that Luther wrote it.

EXPRESSIONAL ACTIVITY

Martin Luther worked hard in school when he was a boy. He learned his lessons well. He won much praise. Have you noticed that the last three men about whom we have had lessons, worked and studied very hard? Augustine was a great student; so was Bernard; so was Luther. Try to be like these men, and to learn each day perfectly the lessons which are given you in school. In this way you will be laying a good foundation stone for your life work for Jesus.

MEMORY WORK

Learn the words of "A Mighty Fortress Is Our God."

SUNDAY SESSION

LUTHER THE REFORMER

John 3:16-21

THE MEMORY VERSE

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life."—John 3:16.

THE LESSON STORY

There was a great crowd in the public square at Wittenberg. A bonfire was blazing in the square, lighting the sky with its flames. Some of the people were terrified at what was going on. Others did not care.

"He's a brave man to burn the pope's decree," said one.

"He'll suffer for it. The pope and God will punish him," said others.

But Martin Luther was not afraid of what man might do to him. His conscience was clear. He felt that he knew God's will, and that he was carrying it out. He was fighting for his belief, with his back against the wall. He had had argument after argument, debate after debate, with other preachers. The pope at Rome had ordered him to stop

preaching and to say publicly that he had been wrong. He issued an order commanding that Luther should do this within sixty days, or else be put out of the Church. And it was this order that Luther was burning in the public square, in the midst of the people of Wittenberg! Luther was not afraid.

Luther was next commanded to go before the royal council, or Diet, at the city of Worms, April 17, 1521. The son of a poor miner stood unafraid before the great emperor. He was again ordered to recant, or say that he had been wrong. But Luther was like Peter and John when they were taken before the sanhedrin. He would not tell what was untrue. He did not believe that he was wrong, and so he would not say so. "Unless I am commanded by the Scriptures and by right reason," he said, "I am bound by the texts of the Bible. My conscience is captive to the Word of God. I neither can nor will recant anything since it is neither right nor safe to act against conscience." And then he said the great words which have come down to us, as showing the foundation of his faith: "Here I stand, I cannot do otherwise; God help me. Amen."

Luther was dismissed by the emperor. His friends were afraid that he would be injured by his enemies, and they took him to the Castle of the Wartburg. There he stayed for many months in hiding, but his pen was busy and he set to work on an important task—to give back to the people of Germany the Bible. In order to do this he put it in their own language. He translated it from the Latin and Greek and Hebrew in which it had been read before this, and soon it was printed, and thousands of copies were given to the people everywhere. When all the people could read for themselves what God had really said to them, many of them would no longer obey the rules which the pope gave to them. They thought for themselves. They knew that the pope could not pardon their sins; they knew that only God could do that. So began the great Reformation, in which the Protestant Churches of the world separated from the Roman Catholic Church.

Luther, the father of the Reformation, lived until he saw many of his teachings spreading among the people. He died in 1546, when he was sixty-three years old.

PUTTING THE LESSON INTO THE LIFE OF THE CLASS

When we are not certain about whether something that we want to do is right or wrong, we should ask God to help us to decide.

Conscience and the Word of God, the Bible, will help us to know the truth.

Luther knew the truth. He said: "Here I stand, I cannot do otherwise; God help me. Amen." Do you stand firm for what you know is right, if some of your friends want you to do wrong? Do you stand firm, when a real test comes? Suppose that you find a question in the history examination that you aren't exactly sure about—a date perhaps—and you know just where it is in the book. Suppose a chance comes just to "peek" when you know that the teacher won't see you. Do you "peek," or do you stand firm for the right, and do the best that you can do with the question honestly?

Conscience is the little voice within us that whispers when we are wrong. If we listen to it, it will tell us more and more plainly each day what we should do; but if we say, "Oh, be quiet, conscience," and do not listen, it will gradually become more and more deadened. But even in the most wicked man there is usually a little spark of life in conscience, and it sometimes troubles him when he does wrong.

THE LESSON TRUTH IN YOUR LIFE

Conscience is the little voice within which tells us what is right and what is wrong. As the muscles of our bodies grow stronger when we use them and as we train them, so the voice of conscience grows stronger as we listen to it and obey it. We should listen to the little voice within, and obey its teachings, for it is the voice of God speaking to us.

NOTEBOOK WORK

Finish the life of Luther which you have begun. Copy the hymn, "A Mighty Fortress Is Our God," and then turn to Psalm 46, in your Bible, and on a separate page of your notebook, write down the words and phrases which mean the same, in the two. For instance, "A Mighty Fortress Is Our God," and "God Is Our Refuge," mean the same thing.

A STORY TO READ

Once there was a very rich man. He owned great fields of grain, great orchards, where golden pears and rosy apples grew, and vineyards, where the purple grapes ripened plentifully on the vines. The Master was a generous man. He gave fruit and grain to everyone who asked for it. He was always glad to give.

But once upon a time, the Master had to go on a journey to a far country. He left the great orchards and grainfields and vineyards in the charge of caretakers. And these men, as soon as they found themselves in charge of this great wealth, decided to profit for themselves.

"Let us charge the people for this fruit and grain," they said. "They should not have it for the asking and because they need it. We will make them pay for it, and then we shall have the money for ourselves."

And this is what they did. Instead of giving the fruit and grain to the poor people who came to them, they made them feel that the Master was a cruel man, not generous and kind, but demanding payment for what they received. They did not give the people the messages that he sent to them. They sold what he wanted them to give away. They themselves became rich, and more and more hard-hearted.

And then, at last, a man came to the orchards and fields who knew the Master. He had read his messages for himself. He stood up boldly before the people and told them that the Master wanted them to take freely of his grain and his fruit. He told them that the caretakers were wrong. He read to them the Master's message, though the caretakers tried to kill him. And some of the people of the world believed him. They took freely of the fruit and of the grain. They did not ask the wicked caretakers for it, but read the Master's message for themselves, and knew that it was freely offered to them.

Of course the Master in this story is God, who offers his pardon and his grace freely to the people of the world, who is always glad to forgive them when they sin. The wicked caretakers are the pope and the priests, and the man who read God's message for himself and told it to the people, was Martin Luther. And those who take the fruit and grain

freely are the people of the world who read God's messages for themselves in his Word, the Bible, and who go to God himself to confess their sins, and to ask for pardon and forgiveness.

THE SCHOOLBOY OF EISENACH

When Martin Luther was a boy at school at Eisenach, he was very poor. It was the custom in those days for the schoolboys to sing in the church choirs, and to go from house to house, singing, and begging for food or for money. A family in Eisenach took a liking to Luther and he became a member of their household. The account of this is given in an old book, "The Schönberg-Cotta Family."

"Martin Luther . . . the miner's son is as dear to us as one of our own family. . . . He has such a voice, and is so religious, and yet so merry withal; at least at times. It was his voice and his devout ways which first drew Aunt Ursula's attention to him. She had seen him often at the daily prayers at church. He used to sing as a chorister with the boys of the Latin school of the parish of St. George. . . . The ringing tones of his voice, so clear and true, often attracted Aunt Ursula's attention; and he always seemed so devout. But we knew little about him. He was very poor, and had a pinched, half-starved look when first we noticed him. Often I have seen him on the cold winter evenings singing about the streets for alms, and thankfully receiving a few pieces of broken bread and meat at the doors of the citizens; for he was never a bold and impudent beggar as some of the scholars are. Our acquaintance with him, however, began one day which I remember well. I was at Aunt Ursula's house which is in George Street, near the church and school. I had watched the choir of boys singing from door to door through the street. No one had given them anything; they looked disappointed and hungry. At last they stopped before the window where Aunt Ursula and I were sitting with her little boy. That clear, high, ringing voice was there again. Aunt Ursula went to the door, and called Martin in, and then she went herself to the kitchen, and after giving him a good meal himself, sent him away with his wallet full, and told him to come again very soon. After that, I suppose, she consulted with Cousin Conrad Cotta, and the re-



THE SCHONBERG-COTTA FAMILY

sult was that Martin Luther became an inmate of their house, and has lived among us familiarly since then like one of our own cousins."

A HYMN VERSE TO READ

"Stand fast for Christ the Saviour!
He once stood fast for thee,
And standeth still, and still shall stand
In all eternity;
Be faithful, oh, be faithful
To love so true, so vast
Stand fast for Christ thy Saviour!
Stand faithful to the last."

EXPRESSIONAL SESSION

THE VOICE OF CONSCIENCE

I Kings 18:9-13

SUGGESTIONS FOR THE LEADER'S OPENING ADDRESS

We have been studying this week about Martin Luther, the man who began the Protestant Reformation by protesting against the acts of the Roman Catholic Church. Luther studied God's word in the Bible. He felt that God alone could forgive man's sins. He was brave in expressing his opinion, and so won the hatred of the Roman Catholic Church. He was put out of the Church, but he continued to do those things that his conscience told him it was right for him to do. We should all follow the example of Luther. We should all obey the voice of conscience, and the Word of God as it is given to us in the Bible.

THE CLASS PRAYER

"Our Heavenly Father, we thank thee for thy watchful care over thy children. Thou hast given us our homes and our parents, our schools and our teachers, our friends and our plays, and all the wonderful world in which we live. Help us to use all thy gifts in the right way.

"Forgive us that we so often forget thee. We are sorry for our thoughtlessness and our unkindness.

"Give us strong minds that we may think good thoughts; strong wills that we may resist temptation; and hearts ready to help others. May our class ever do its best, and may every member of our school live to please thee. In Jesus' name. Amen."

VERSES FOR USE IN THE MEETING

Acts 23:1; 24:16; II Corinthians 1:12; 4:2; 5:11; I Timothy 1:5; II Timothy 1:3; Hebrews 13:18; I Peter 2:19; 3:16.

HYMNS THAT MAY BE USED IN CONNECTION WITH THE MEETING

- "How Firm a Foundation."
- "A Mighty Fortress Is Our God."
- "All Praise to Thee, Eternal Lord."

QUESTIONS FOR USE IN THE MEETING

1. When did Martin Luther live?
2. What was the condition of the Church in his day?
3. Compare Luther and Bernard.
4. How long a time was there between Polycarp and Augustine? between Augustine and Bernard? between Bernard and Luther?
5. Why is Luther sometimes called "the father of the Reformation"?
6. What was the Reformation?
7. Do you think that you would have been as brave as Luther was if you had lived in his day?

TOPICS FOR DISCUSSION OR REPORTS

1. Compare Augustine and Luther.
2. In What Ways Were Polycarp and Luther Alike?
3. In What Way Was Luther Like the Apostle Peter?
4. There is an old saying that "conscience doth make cowards of us all." What does this mean? What Made Peter and Polycarp and Luther So Brave?
5. In What Way Can Juniors of To-Day Be Brave?
6. Do You Always Obey the Voice of Conscience?

PARAGRAPHS TO READ IN THE MEETING

When George Washington was a schoolboy, he wrote in his copy book these words: "Look to keep alive in your breast that little spark of celestial fire—conscience."

Conscience is only a little voice, but it has great power.

God spoke to Elijah in the still small voice. He speaks to us in the same way.

When I do what conscience tells me it is right to do, even when I want to do something else, I am obeying God.

The more I listen to the voice of conscience, the more plainly it will speak to me.

LATER FOLLOWERS OF THE LORD JESUS

CHAPTER XXXIII

WEEK DAY SESSION

WILLIAM CAREY, THE CONSECRATED COBBLER

Psalms 25:4; 51:15; Isaiah 12:2; 40:8; 54:2, 3; Mark 16:15; John 3:16; Romans 10:14, 15.

THE MEMORY VERSE

“Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world.”—Matthew 28:19, 20.

THE LESSON STORY

Over two hundred years had passed since the days of Luther. The Reformation which he had begun had spread through all Europe. The different churches with which we are familiar had begun. Besides the Roman Catholic Church, there were now the various Protestant Churches, in which the people read the Bible for themselves, and learned God's will for them through the translations into their own languages of the Bible made by men who had given their lives to this work.

As yet, however, the members of the Church had not fully understood the last words of Jesus, “Go ye into all the world, and preach the gospel to the whole creation.” They had not begun to take seriously the question of missions, and to send out missionaries to foreign lands. In the eighteenth century, in England, God led a man to this work.

Just as Luther has been called “the father of the Reformation,” William Carey has been called “the father of missions.” He was born in Paulerspury, in England, August 17, 1761. His father was a weaver; he was also the church

clerk. Carey was brought up in a religious home and taught to read the Bible and to go to church.

William Carey was a poor boy. He went to work with a shoemaker when he was very young. He learned to make shoes. When he was eighteen years old, he gave himself earnestly to God's service, and began to preach. His income as a preacher, however, was very little, less than fifty dollars a year, and he had to make shoes, also, to help to support his family. Every moment that he could spare he studied Hebrew and Greek and Latin. He had a great talent for languages. He made a map of the world, and studied about the people of the great outside world in every spare moment. He began to see that Christ's command was not being carried out, and that the Christian people of the world should give God's message to those who had never had a chance to know of him.

One day in 1789 William Carey was called on to speak at a minister's meeting. He took as his text the words of Isaiah 54:2, 3, "Enlarge the place of thy tent," and preached: "Expect great things from God. Attempt great things for God." His sermon made such an impression upon those who heard, that before the meeting broke up it was resolved to prepare a plan for sending the gospel to the heathen. This was the beginning of the first modern missionary society.

Carey offered to go as one of the first missionaries. "I will go down into the pit," he said, "but you must hold the ropes." It was decided that the first missionaries should be sent to India. Another missionary, John Thomas, was found, and he and Carey and their families set out for India. After a journey of five months, they arrived in Calcutta in November, 1793, and there Carey started to study Bengali, one of the languages of India, so that he might be able to talk with the people.

India is a very strange country, as you know, very different from anything that Carey had known in England. The people are divided into castes, and the members of one caste will have nothing to do with the members of other castes. The Brahmans are the highest caste; the "sweepers," who do the cleaning of the streets and such work, are the lowest caste. If the shadow of a sweeper falls upon a Brahman, he

has to purify himself by repeated washings. And for a Christian to have anything to do with people of the higher castes was almost an impossibility in the days of Carey.

So it was that Carey found great difficulties ahead of him in India. He had very little money, and had to take a position in an indigo plantation. Here he worked hard, learning the language and translating the New Testament into Bengali. Like Luther, he felt that the people should have the Bible in their own language. He finished his translation of the New Testament, and on the seventh of February, 1801, it was issued. The first result of this work was that people in authority saw what a scholar Carey was, and gave to him a position as professor in the government college. Here he had many opportunities for teaching and studying. He translated the Bible into seven different languages. He wrote grammars and textbooks of all sorts. He helped in the establishment of forty-five schools where the children of poor parents were educated.

For forty-one years William Carey worked in India. He never returned to England. He died in India, June 9, 1834, after having done a great work in helping to give the gospel to the world. Some one, in mockery, had called him when he was a young man in England, "the consecrated cobbler," and by that name he has been called ever since. He was indeed a "consecrated cobbler," for he gave his life to God and to his service.

HANDWORK

Make on your sand table a map of India. If you have any Indian souvenirs, bring them to class to show to your classmates. It would be interesting to make a collection of Indian relics. If you can do this, keep the things together, for you will have other lessons about India.

NOTEBOOK WORK

Begin the life of William Carey, on a new page of your notebook. Perhaps you can find a picture of Carey to use as an illustration. At least you can find the picture of an Indian scene—a pagoda, or an idol, or an elephant, or a

tiger, which will remind you of the place in which Carey worked.

MAP WORK

Put on the blackboard an outline map of Asia.

EXPRESSIONAL ACTIVITY

This is the first of a series of lessons about foreign missionaries. Don't you think that it would be interesting to plan to send a box to some missionary family? Your teacher will help you to plan what to do. Begin right away to prepare, and then your box will be ready at the end of these lessons. Books and pictures are needed. Interesting picture post cards and lesson cards, too, will be acceptable.

MEMORY WORK

Learn the first verse of one of the Junior Memory Work Hymns, "From Greenland's Icy Mountains":

"From Greenland's icy mountains,
From India's coral strand,
Where Africa's sunny fountains
Roll down their golden sand,
From many an ancient river,
From many a palmy plain,
They call us to deliver
Their land from error's chain."

SUNDAY SESSION

THE GOSPEL FOR THE WORLD

Isaiah 54:2, 3; Acts 1:6-11

THE MEMORY VERSE

"Go ye into all the world, and preach the gospel to the whole creation."—Mark 16:15.

THE LESSON STORY

The last words of Jesus before he was taken up into heaven were a command to his disciples to be his witnesses not only in Jerusalem and in Judea and in Samaria, but in

the uttermost parts of the earth. It has taken many centuries to carry out this command. Even now, almost nineteen centuries since Jesus' ascension, there are many parts of the world to which the gospel has not been carried. We have studied about several of the important steps in carrying the gospel. Luther translated the Bible from Latin and Greek and Hebrew into German, so that the people of his country could read it in their own language. Other men translated it into English. William Carey translated it into seven of the languages of India. That is one of the greatest ways in which the Bible is made known to the people of the world, and we find that many missionaries who first go to a foreign country do just this thing. William Carey worked long and hard in India before he converted one Christian. This first man was named Krishnu Pal, and he was baptized at the same time that Carey's own son, Felix, was baptized.

Missionaries in India since Carey's day have had a long, hard struggle to make India Christian. There are so many strange customs, and it is so hard to reach the people of this wonderful land, with its great wealth and wonderful palaces; its jungles full of wild animals, lions and tigers and elephants; its castes, of which it is said that there are more than a hundred thousand; where the ladies of the high classes are never allowed to be seen on the street; where the poor people live on the merest handful of food each day.

And yet India has become very civilized in some ways. It is strange to know that in this far-away land there are factories with smokestacks and electricity and machinery just as we have them in our country. One of the great cities of India is Cawnpore on the Ganges River. It has an electric trolley system, which they call by a word that means "lightning." It has a great cloth factory, where the khaki cloth was made for the uniforms of the Indian soldiers who fought in the Great War, and a shoe factory where many thousands of pairs of shoes for the soldiers were manufactured. These two factories belong to Englishmen. Is it not strange to think that in the India, to which William Carey, the consecrated cobbler went, there is now a great shoe factory where three thousand men are employed? The owner of this factory has built a model village where his men and their families live, where they have running water

and many sorts of modern comforts. The owner of the cloth factory, too, has a model village for his men.

And yet these people are so many of them heathen! There are not missionaries enough to go to them and to tell them of the good news of Christ. The mothers have for so long been treated so much as if they were slaves that they cannot think for a very long period at a time. Their attention wanders. They cannot learn. But the missionaries are trying to train the children. They are the hope of the future. They will learn about Christ and in that way the good news of the gospel will spread through India.

And so there is need of schools in India—schools where the children learn to love Christ, where they have good food, where they learn about Christian ways and Christian manners, where they learn to live as Christ wants them to live. And we can help in this work by our offerings and by our prayers, by supporting our missionaries in every way that we can. That should be our part in taking the gospel to the world.

PUTTING THE LESSON INTO THE LIFE OF THE CLASS

We Christian Juniors should want to do our share in giving the gospel to the world. We should try to help our missionaries in every way that we can, by our prayers, by our offerings, by our interest.

Perhaps God wants some of you Juniors to become missionaries as you grow up. Think about this. God will direct you if you ask him.

Do you like to study foreign languages? Have you begun to study French or German in school? If you have, just think as you study these hard vocabularies and try to twist your tongue until you can say the queer sentences, that it was in learning words like these that William Carey laid the first foundations of his great work for the world.

THE LESSON TRUTH IN YOUR LIFE

Jesus sent out his followers with the command that they should tell the good news of his coming even to the uttermost part of the earth. I want to be a good follower of Jesus and to carry out his commands. I will pray to him

and ask him to show me the way in which he wants me to carry his message for him.

A STORY TO READ WITH THE LESSON

"Vishnuswami's whole family knew that the gods must be angry, because they were now so poor and somebody in the family was always sick. 'Undoubtedly evil spirits sent by the outraged idols,' they said. "So they started out on a long journey by elephant, to appease the idols. You would have thought it a sad sight to see these poor men squandering their last rupees on dirty sneaking priests. Inside the temple doorway they fell on their knees and bent over to touch their tulip-turbans to the floor; then inch by inch they crawled on their knees toward the great stone idol at the end of the gloomy room, bowing reverently all the time, and saying some Hindu words over and over again. But the stone idol was as silent as ever; his stone eyes never blinked, and his stone hands never moved to touch the rice they laid at his feet. They even poured some very expensive ghee over him. Ghee is melted butter, a rich present which ought to make an idol sit up and take notice; but this one just sat on and on—without taking any notice at all.

"Having done all they could afford to do at this shrine, they climbed up on their elephant again and rode to many other shrines, where they knelt reverently and said words pleading for forgiveness. At one place where the gold leaf had been worn off the idol's hands, where rice had been laid by countless people, Vishnuswami's father bought a little bit of gold leaf to cover the bare place, and the priest was delighted. Only, dear me, just the minute their backs were turned he sold the gold leaf back to the goldsmith and used the money for himself. At another shrine they gave the priests many rupees for a feast, which would surely tickle the fancy of the fickle god and make him like the family. They crawled on their knees toward ever so many shrines, they threw garlands of flowers on the sacred rivers, and did all they could possibly think of doing, till all their money was gone and they could do nothing more.

"Hungry and with aching bones, at last they turned the elephant homeward. 'We have made all the sacrifices we

can make,' Vishnuswami's father said sorrowfully; 'we have fasted for days, and cut ourselves with knives; what more can the gods want of us?'

"'What more, indeed?' asked the uncles sadly. 'There is nothing more left to give.'"—From "Friday's Footprints," by Margaret B. Applegarth.

THE FIRST VERSE OF A HYMN THAT YOU CAN SING WITH
THE LESSONS OF THE NEXT FEW WEEKS

"Hail the Hero Workers" (Tune, St. Albans.)

"Hail the hero workers of the mighty past!
They whose labor builded all the things that last.
Thoughts of wisest meaning; deeds of noblest might;
Patient toiling weakness; battles in the night;
Hail, then, noble workers, builders of the past,
All whose lives have blessed us with the gains that last."

EXPRESSSIONAL SESSION

HOW JUNIORS MAY HELP TO GIVE THE GOSPEL
TO THE WORLD

Isaiah 52:6, 7

SUGGESTIONS FOR THE LEADER'S OPENING ADDRESS

Perhaps we feel because we are only Juniors that we cannot do very much to help to give the good news of Christ's coming to the people in the world who do not know about him. Perhaps what we can do seems very little to us, but, with God's power back of it, that little may become big. All that God asks of us is that we do our very best to spread the gospel. We can help by prayer. We can help by our offerings. We can help by learning all we can about conditions in foreign lands. Then we shall understand better when we hear about needs in India or in China or in Africa. Our missionaries would be glad to hear from us, too, and to know that we are thinking about them and their work. Let us try to keep our eyes and ears open, and help to spread the gospel in every way that we can.

THE CLASS PRAYER

Our Father in heaven, we want everyone in all the world to hear the good news of the gospel. Help us to spread the good tidings. Help us to carry out the last command of Jesus, that his followers should go into all the world, and preach the gospel to the whole creation. Help us to see places where we may do thy work. For Jesus' sake. Amen.

VERSES FOR USE IN THE MEETING

Matthew 28:19, 20; Mark 16:15; Acts 1:8; Malachi 3:1; Acts 13:4; 16:9.

HYMNS THAT MAY BE USED IN CONNECTION
WITH THE MEETING

"Hushed Was the Evening Hymn."

"From Greenland's Icy Mountains."

Any missionary hymns with which the members of the class are familiar.

QUESTIONS FOR USE IN THE MEETING

1. How long a time passed between Luther and William Carey?
2. How had the condition of the Church in Europe changed in that time?
3. What had happened in America by 1789, when Carey first spoke in the church meeting about foreign missions?
4. Tell the story of William Carey.
5. What can you tell about India from your day-school geography? Who are its rulers?
6. What is meant by a "caste" in India?
7. How can a Junior help in foreign missions?

TOPICS FOR DISCUSSION OR REPORTS

1. Paul and Foreign Missions.
2. Foreign Missions in the Middle Ages. (Was Bernard interested in foreign missions? What do you remember about Raymund Lull?)
3. The Beginning of Foreign Missions in Modern Times.

4. India and Its Geography.
5. India and Its Rulers.
6. The Heathen Gods Worshiped in India.
7. How Missionaries in India Live To-Day.

PARAGRAPHS TO READ IN THE MEETING

William Carey said, "Expect great things from God." That is a great way to accomplish things. God is willing to give us great things if we ask him for them. "Ask, and it shall be given you."

India is a great country with a population of three hundred million. We must do all that we can do, to help our missionaries to teach the poor people of India.

The people of India worship horrible idols, who, they think, can do them evil if they are displeased with them. They have many customs which seem terrible to us. For instance, widows were burned to death on the funeral pyres of their dead husbands. Girl babies often were not wanted in the family, and were thrown into the river. Many of these customs have been done away with, through the influence of the missionaries.

The chief gods worshiped in India are Brahma, Vishnu, and Siva. Besides these gods there are many others. It is said that the Hindus worship three hundred and thirty million gods.

Little girls in India are married when they are between five and ten years of age. If a husband dies, the little girl must remain a widow all her life. It is estimated that there are twenty-five million widows in India. Of these, probably eighty thousand are less than ten years old.

Women missionaries in India teach the girls and women in zenanas, boarding schools, and orphanages. Men missionaries preach in the streets or in roadside chapels. They establish schools where the Bible is taught. They write and translate Christian books. Some of them are doctors and heal the sick, and, by caring for their bodies, help them to understand Christ's love for them.

CHAPTER XXXIV

WEEK DAY SESSION

ROBERT MORRISON, THE TRANSLATOR

Nehemiah 8:5, 6, 8; Psalm 119:18; Isaiah 40:9; Jeremiah 31:10a; Luke 4:16; 11:28; John 20:31; II Peter 1:21.

THE MEMORY VERSE

“For as the rain cometh down and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, and giveth seed to the sower and bread to the eater; so shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.”—Isaiah 55:10, 11.

THE LESSON STORY

Do you remember studying in your day-school geography about the Great Wall of China—that wall which was supposed to shut off the Chinese Empire from the rest of the world? For thousands of years the Chinese really were a separate nation, without any contact with the rest of the nations of the earth. They lived almost by themselves. The wall seems really almost to have cut them off from the rest of the world. But little by little the wall was broken down. People from other countries were permitted to enter the country for purposes of trade. Then missionaries planned to try to reach the Chinese, and one of the first of those to make a breach in the wall was Robert Morrison, the first English missionary to the Chinese, who gave his life to the translation of the Bible into their language.

Robert Morrison, like William Carey, was the son of poor parents. He, too, when he was a boy was an apprentice, not to a shoemaker, as William Carey was, but to a man who made lasts, that is, the molds upon which boots and shoes

were shaped. So, you see, we have already two points in which these two great missionaries were alike. Both were poor; both learned a trade connected with the making of boots and shoes.

Morrison was born on the fifth of January, 1782, at Morpeth in Northumberland, England. He had seven brothers and sisters older than himself. His parents were earnest Christians, loving and tender to their children, who were brought up to go regularly to church and to keep the Sabbath. Even as a boy Robert had a most wonderful memory. When he was only thirteen years old he was able to recite the one hundred and seventy-six verses of Psalm 119 without a mistake. If you will look up Psalm 119 in your Bibles, you will see what a task this was.

When Robert was fifteen, he joined the church of which his father was an elder. He worked in the last-maker's shop from six o'clock in the morning until six o'clock at night, but he found time to study so hard that he was able after eighteen months of preparation to enter Hoxton Academy. There he decided to become a missionary and in 1804, when he was twenty-two years old, he was accepted by the London Missionary Society as a student in their school for missionaries. Here he studied, devoting much time to the study of Chinese, taking lessons from a native Chinaman. He also copied a manuscript Latin-Chinese dictionary which was in the British Museum, and part of a translation of the New Testament into Chinese.

In 1807 he was ordained, and it was planned that he should go to China. But there were difficulties in the way. The only vessels by which he could go from England to China were under the control of the East India Company. This company thought that missionaries interfered with their business. They refused passage to Morrison. At last he went to New York, hoping to find a way to go to China from there. This he succeeded in doing, and in May, 1807, he set sail on the long voyage of almost four months, to China.

But that was only the beginning of his troubles. When he reached China he found the Chinese unfriendly and the English business men, too, unfriendly. He had to live very quietly at first, dressing in Chinese costume, living in a "go-down," or room partially underground. In every way

he tried to avoid attention. All the time he worked and studied, trying to learn the difficult Chinese language with its thousands of queer characters painted with a brush or drawn with a queer-shaped pen; talking with the Chinese whenever he had a chance. And in learning Chinese, Morrison's wonderful memory, which had helped him to learn all that long One Hundred and Nineteenth Psalm when he was thirteen years old, stood him in great stead. He soon became quite noted for his knowledge of Chinese. The East India Company made him their official interpreter with a comfortable salary. He was allowed to go on with his work without interference. God had opened the way for his servant to do his will and to help on the work of giving the Bible to the whole world.

HANDWORK

Put upon the blackboard a map of China. See if you can find out in the dictionary or in your day-school geography how many miles in area it covers and how great the population is. Find out these same facts about the United States. Write them on the board and compare the United States and China, in order to show how great the work was which Morrison alone, was setting out to do.

Model upon the sand table a relief map of China. Show the great wall, as you imagine it to be.

NOTEBOOK WORK

Give in your notebook a short account of the life of Robert Morrison. Illustrate it with some small pictures of China, if you can find these.

MAP WORK

Put on the blackboard a map of the world. Then show how Morrison had to travel in his journey to China—from England to New York, from New York down the coast of the United States and South America, around Cape Horn, and across the Pacific Ocean. Show how he might have gone directly from England.

EXPRESSIONAL ACTIVITY

There are so many children in China who know nothing about Jesus and his teachings. Perhaps your teacher will give you a plan for helping in some of the schools where missionaries are teaching the Chinese girls and boys. Do you happen to know any Chinese children? Ask them to come to class with you some day, and tell you something about their homeland. Perhaps you can write a letter to some missionary in whom your church is interested.

MEMORY WORK

The second verse of "From Greenland's Icy Mountains."

"What though the spicy breezes
Blow soft o'er Ceylon's isle;
Though every prospect pleases,
And only man is vile:
In vain with lavish kindness
The gifts of God are strown;
The heathen in his blindness
Bows down to wood and stone."

SUNDAY SESSION

MAKING THE FIRST CHINESE BIBLE

Psalm 19:7-11

THE MEMORY VERSE

"Lo, these shall come from far; and, lo, these from the north and from the west; and these from the land of Sinim."
—Isaiah 49:12.

THE LESSON STORY

When Robert Morrison had been in China for about five years, the government decreed that any foreigner who issued a book about the Christian religion in China would be put to death. But Robert Morrison did not obey the decree for a minute. He went right on with his work of translating. He was like Polycarp or Luther or Carey. He knew that

he was doing what God wanted him to do. He continued his work bravely.

For twenty-seven years he worked in China. He wrote a Chinese-English dictionary in fifteen volumes. With the help of Dr. Milne, who came out from England to China, he translated the Bible into Chinese. He himself translated thirty-nine books of the sixty-six books of the Bible. This was a tremendous amount of work. How would you like to write a dictionary? How would you like to learn a new language so thoroughly that you could translate the Bible into that language? And remember, that when Morrison translated the Bible he had to be exact. He wanted the Chinese to know what God's Word really said. He could not be careless and say, "Oh, that is close enough to the meaning." He had to have everything just as nearly perfect as he could make it.

But besides the actual translation, Morrison superintended the printing of his dictionary and the Bible. First the type had to be made. This was all cut by hand with chisels on small blocks of tin or type metal cast in suitable sizes. They had 25,000 characters to make and in all made about 100,000 separate types of two sizes. He had to manage the printing presses. In 1819 the Bible was finished, and the dictionary was completed in November, 1823, at an expense of sixty thousand dollars for 700 copies. For this the East India Company paid.

Robert Morrison lived in China for twenty-seven years. In that time he had, directly, only about twenty-five converts. But the work which he did in translating the Bible and giving it to the Chinese went on and on. Many hundreds of thousands of Chinese became acquainted with God's Word through his work, and many became followers of Christ through reading the Bible in their own language.

Morrison died in 1834, when he was fifty-two years old. He was buried in the island of Macao, where he had lived during a great part of the time that he had been in China. His work laid the foundation for much of the work of the missionaries who have taught and preached in China since his day. He had done as so many of the earlier missionaries had to do—worked hard for Christ, without seeing many converts. But the seed that they sowed was good and in-

creased sixty and a hundredfold, so that at last there will be a plentiful harvest.

PUTTING THE LESSON INTO THE LIFE OF THE CLASS

Chinese boys or Chinese girls are human beings just as you are. They eat and drink and sleep as you do. They suffer from pain and illness; they are happy or sad, just as you are. So you can understand what good things the coming of Christianity has brought to them. If you are a girl eleven years old, perhaps you wear a number two shoe. Don't you think it would hurt if you had to wear a shoe three inches long, such as your little sister wears? That is what many little Chinese girls have had to do, for in China they would bind their little girls' feet to keep them small, instead of letting them grow as you do, so that you can walk straight and well, as God intended you to do. And the feet of the little Chinese girls are flesh and blood and bone and muscle just as yours are, and they hurt just as your feet would hurt under the same conditions. That is one thing that Christianity has helped to do away with in China.

If you were a boy in many parts of China you would have to wear your hair in a queue. You would worship your ancestors, and you couldn't do anything that they wouldn't approve of. Suppose you were ill and your father and mother took you to the doctor. He wouldn't give you medicine to cure you—perhaps it's bitter, but an American doctor knows what is good for you—but he would do something else to you. He certainly would! He would tell you all that "certain kinds of pain came because evil spirits had hopped inside you, and the best way was to prick you with a nice long needle so that they could slip out through the hole." When you went to his office you would find that "he had a sort of pincushion doll, bristling with great long needles, to advertise the places where he could punch you without killing you. Hardly a day passed without his trying a needle on somebody, although he had to admit that during his long life patients had not recovered quite as he had hoped under these prickings. For instance, there was the old lady who could not see well, and he said all she needed was a hole to let in more light, so he punched her eyeball for her; but since

then, alas, she had not been able to see at all and had suffered agonies. It was most unfortunate, but he had done the best he knew, and it was what every doctor in China had done for two thousand years, so why worry?"

THE LESSON TRUTH IN YOUR LIFE

Robert Morrison spent his life in trying to do what he could do to give God's Word to the people of China. I want to do my share, in helping the poor idol worshipers who do not know of the true God. One of the ways in which I can help now is in laying a good foundation for my future work, by doing my everyday duties well and studying hard as Robert Morrison did. I can pray for our missionaries. I can give an offering to help in their work. I will do my best in all these things.

NOTEBOOK WORK

Finish the life of Robert Morrison which you began in your Week Day Session.

WHAT OUR GOLDEN TEXT MEANS

Did you know that some people think that the Bible refers to the land of China, which it calls "Sinim"? The prophet Isaiah speaks of those who shall believe in God, and says that they shall come from far—from the north and from the west and from the land of Sinim. It will not seem so strange to you to think that Isaiah knew something about China, if you look at the map of Asia. He certainly knew about Assyria and Babylonia, and China is not very much farther. It is known from Chinese records that Chinese merchants visited foreign lands as early as the twelfth century B. C., and that foreign merchants entered China as early as the tenth century. Porcelain ware with Chinese letters has been found in Thebes, in Egypt; and there is a Chinese story that many centuries before Christ an envoy arrived from a foreign country bringing as a present a tortoise bearing on its back an inscription written in strange characters like tadpoles, telling the world's history since the Creation. Later a second embassy of people wearing long trailing robes came,

and it took them a whole year to return to their country. The letters like tadpoles suggest the writing of the Assyrians and the Babylonians and these people, too, wore long robes. It is quite certain that at the time of the Exile some of the Jews went to China. So it would not be strange if, in Isaiah's prophecy, "Sinim" did mean China. It would be only another proof of how wonderfully God brings to pass the words which he told his prophets to speak, hundreds of years ago.

A VERSE TO USE IN CONNECTION WITH THE LESSON

"Hail ye, hero workers, who to-day do hear
Duty's myriad voices sounding high and clear;
Ye who quick responding, haste ye to your task,
Be it grand or simple, ye forget to ask!
Hail ye, noble workers, builders of to-day,
Whose lives treasures gather that shall last always."

EXPRESSIONAL SESSION

GIVING THE BIBLE TO THE WORLD TO-DAY

Nehemiah 8:5-8; Habbakuk 2:14.

SUGGESTIONS FOR THE LEADER'S OPENING ADDRESS

We Juniors who live in Christian America cannot be grateful enough that we live in a Christian land, where we have Christian fathers and mothers and doctors; Christian schools and hospitals; Christian customs of all sorts. Do you realize that if we had lived in a heathen land before Christianity came we should have no hospitals, no public schools, no churches? In those lands girls are almost slaves; people who do not belong to rich and noble families have no chance to rise; they must be just what their fathers and their grandfathers before them were.

Because we have so many blessings which the boys and girls in heathen lands do not have, we want to help them in every way that we can. One of the ways to help is to learn all that we can about missions. Then when the chance comes, we will understand what we ought to do.

THE CLASS PRAYER

Our heavenly Father, we want to help in the work of spreading the knowledge of thee until it shall cover the whole earth as the waters cover the sea. Show us ways to help, we ask thee; make us able to see those things which we can do in spreading the gospel to the far-distant parts of the world. We ask for Jesus' sake. Amen.

VERSES FOR USE IN THE MEETING

Matthew 28:19, 20; Mark 16:15; Psalm 119:105; Isaiah 11:9; Colossians 1:9, 10.

HYMNS THAT MAY BE USED IN CONNECTION
WITH THE MEETING

- "We Plow the Fields, and Scatter."
- "From the Eastern Mountains."
- "Jesus Shall Reign Wher'er the Sun."
- "O Zion, Haste, Thy Mission High Fulfilling."
- "They Are Coming, They Are Coming."
- "Call Them In."

Any other missionary hymns you may know.

QUESTIONS FOR USE IN THE MEETING

1. Compare the geographical position of China, where Robert Morrison worked, and India where William Carey was missionary.
2. Compare the work of Carey and of Morrison.
3. When was Morrison born? When did he die?
4. What can you tell about the geography of China?
5. Tell the story of Morrison's journey to China.
6. What difficulties did he have there?
7. Tell what you know about the first Chinese Bible.
8. Tell what you know about Morrison's Chinese-English dictionary.

TOPICS FOR DISCUSSION OR REPORTS

1. Notebook Life of Morrison.
2. China in the Beginning of the Nineteenth Century.

3. China as It Is To-Day.
4. The American Bible Society.
5. China and the Bible.
6. The Religion of China.
7. Who the Boxers Are, and What They Did at the Beginning of the Twentieth Century.
8. What a Junior Can Do to Help China.
9. What a Junior Department Can Do to Help China.
10. How Long It Would Take Me to Learn Psalm 119.

PARAGRAPHS FOR USE IN THE MEETING

The word "missions" comes from the Latin word that means "send." So a missionary is one who is sent out. We Christians in the United States should help in sending out those who will tell heathen people of God's love for everyone in the world.

When Morrison was waiting in New York for his ship to sail to China, a man sneeringly said to him, "So you expect to make an impression on the great Chinese Empire, do you?" "No sir," Morrison replied, "but I expect God to do so." And God did.

A little Chinese girl tells her story:

"One day at home I tossed and tossed on my mat on the floor, for I was very, very sick. All around me there were people quarreling and speaking in harsh, loud voices; there was my grandmother and my mother and my sisters and my aunts, and the neighbor's mother, and the neighbor's children, and my father, gambling in a corner, and a cat and two dogs fighting, and everyone said I was dying, but did not seem to care. Whenever my mother seemed a little bit anxious, every one would say: 'Oh, never mind if she dies, she is only a girl!' Then suddenly I fell asleep and I had a beautiful dream.

"I was in a wonderful place, a place where everything was clean, no cobwebs on the walls, no dirt on the windows; and everything was quiet, no more angry voices, and I looked about me, and I was in a big, light room. Along the walls there were other beds than mine, strange beds such as I had never seen, with clean, white sheets and soft mattresses. Other children were in the beds, little girls as well

as little boys, and they all had happy smiles. A lady in white came to me and took care of me, and she was so lovely that I asked her where I was. Lo, my dream was not a dream! Listen, American boys and girls, I was in your hospital at Ichowfu in the children's ward, and we little Chinese were being taken care of with your gifts. We lived because of you."—*The Missionary Mail*.

CHAPTER XXXV

WEEK DAY SESSION

ADONIRAM JUDSON, A MISSIONARY PIONEER

Isaiah 6:8; 53:3-9; Matthew 10:25a; I Corinthians 15:57, 58; II Corinthians 4:17; Ephesians 6:13-17; Philippians 4:13.

THE MEMORY VERSE

"Take thy part in suffering hardship with me, as a good soldier of Christ Jesus."—II Timothy 2:3 (margin).

THE LESSON STORY

Six years after Robert Morrison was born in England, Adoniram Judson, the boy who was to be the first American missionary to Burma, was born in Malden, Massachusetts, August 9, 1788.

Can you imagine a little lad of three years old, lying on the floor in the study of his father's house, reading the Bible? That is almost the first thing that we hear about Adoniram Judson. It is easier to think of him as preaching to his sister when he was four years old, for of course he had heard many sermons—his father was a minister—even before he understood what they meant. When he was in his sixteenth year he entered Brown University, and when he was nineteen he was graduated with the highest honors. But it was not until he was twenty-one years old, in 1809, that he decided to become a missionary.

With Judson in college there were four young men who were particularly thoughtful about and interested in religious matters. One day in 1806, when they were in Williams College, before they went to Brown, these young men had taken refuge from a thunderstorm, under a haystack. They were talking of religious things. They wondered how they could help to win the world for Christ. Then and there they

pledged themselves to the work of missions, and from this "haystack prayer meeting," great results followed. Judson was not with these young men at this time, but later he joined them, and became one of the group.

So it came about that in 1812, Adoniram Judson and his wife, Ann Hasseltine Judson, were sent out to India as missionaries. They reached Calcutta after a journey of more than four months, but were not allowed to settle there by the East India Company which was still an enemy to missionary workers. And so the brave young people went to Rangoon in Burma and took up work there.

If you look up the country of Burma on your map you will find that nowadays it is the eastern province of British India, and is ruled by the English. But in the days of Judson, it was under a native ruler who was a cruel tyrant.

Burma is a country which is very much like India in climate. It is over one thousand miles long, thirty or forty miles wide in the south, and five hundred and fifty miles wide in the north. There are three principal rivers which run south—the Irrawady, the Sittand, and the Salwin. The largest of these is the Irrawady. The southern part of the country is very low. In the rainy season, which lasts from July through September, it is completely under water, which is from one to twelve feet deep. For this reason the houses are built on piles, and during the rainy season the people go about in boats.

The Burmans are stout, active, and well-proportioned. Their skins are brown, and they have a great deal of dark, coarse hair. In disposition they are so lively that they are often called "the Irishmen of the East." They are much freer than the Hindus, and the women are better at business than the men are.

Burma is a rich country, for it has great mines of rubies, jade, and tin. One of the chief cities is Rangoon. In the days when the Judsons landed there in 1813, it had a population of many thousands. It was the government city of a great province, ruled by a viceroy. Two miles north of the city there was a tall, glittering structure, decorated with queer golden ornaments. This was the Rangoon pagoda, or temple of Buddha. Many people came in boats on the river from long distances, to worship Buddha at this shrine. This

made the city of Rangoon second to the royal city of Ava in importance. Because of its situation of the great river Irrawady, it later became one of the chief ports of the Orient.

As soon as they arrived in Burma Adoniram and Ann Judson began the work of learning the language of the Burmese people. For ten years they worked in Rangoon. Then Mr. Judson and his associate, Dr. Price, went to Ava, the capital of the country, to establish a church there. At first they were well received, for Dr. Price was a physician, and was of service to the king. They were granted a plot of ground on which to build a mission. Everything seemed favorable.

And then war broke out between Burma and England. All foreigners were suspected of being enemies. Judson was thrown into prison mainly because he wore a hat! And Dr. Price, too, was put in prison as a spy. There they were kept for almost two years.

The prison was a terrible place. Nearly a hundred prisoners were crowded into a room about thirty feet wide by forty feet long. The walls were only five or six feet high. There were no windows and only one door. For nine months Judson wore three pairs of iron fetters, and later he was forced to wear five pairs. At night a bamboo pole was passed between the prisoners' feet, and then raised so that only their heads and shoulders rested on the floor. Each day at three o'clock a gong sounded and the state executioner entered to take away those who were to die that day. It would be impossible to imagine anything more horrible than that prison! And Mr. Judson, besides the suffering which came from his surroundings, had a fever, so that he must have undergone torture.

Two things sustained him—the love of God and the love of his wife. Brave Ann Judson walked almost every day five miles from her home to the prison, carrying their little baby, Maria, and taking comforts and food to her husband. She was so gentle that she won the heart of the jailer, who moved her husband from the common prison to a place less horrible—the disused cage of a lion! And God's love, too, helped Judson in his suffering. He preached and taught even in prison. He never lost his faith.

Finally, through Ann Judson's pleadings, the husband was released. The war was over. He was sent for to go to the court as an interpreter in helping to make a new treaty between England and Burma. While he was doing this, his brave wife died. Later Judson went to Maulmain where there was another mission station. There he worked for many years, helping to give the Word of God to the people of Burma.

HANDWORK

Draw a map of Burma on the blackboard, locating Rangoon, Maulmain, and Ava, places which are connected with the work of the Judsons.

NOTEBOOK WORK

Begin a sketch of the life of Adoniram Judson in your notebook. Perhaps you can find a picture of Burma to use as an illustration. If you cannot do this, copy a little map of the Malay Peninsula to remind you that it was here that Judson taught and worked.

EXPRESSIONAL ACTIVITY

Suppose that this week you write a letter to some missionary in whom your church is interested. Be sure to continue your collection of materials to use in the missionary box.

MEMORY WORK

Learn the third verse of the Memory Hymn:

"Can we, whose souls are lighted
With wisdom from on high,
Can we to men benighted
The lamp of life deny?"

"Salvation! O salvation!
The joyful sound proclaim,
Till each remotest nation
Has learned Messiah's name."

A BOOK TO READ

If you care to learn more about Burma and the Judsons, you will find a most interesting account in "Ann of Ava," by Ethel Daniels Hubbard. The "Ann" of the title is Ann Hasseltine Judson.

SUNDAY SESSION

THE BIBLE WHICH WAS HIDDEN IN A PILLOW

Acts 2:1-11

THE MEMORY VERSE

"And how hear we, every man in our own language wherein we were born?"—Acts 2:8.

THE LESSON STORY

Adoniram Judson was in prison. Poor Ann Hasseltine Judson—Ann of Ava—walked miles and miles each day from her home to the prison, from the prison back to her home, with her tiny baby, Maria, in her arms. It must have seemed sometimes that all their work and suffering were wasted.

Judson, like the other missionaries about whom we have studied, had found that one of the best ways to reach heathen people and to teach them about our heavenly Father was to translate the Bible into their own language. So he began to translate the Bible into Burmese. That translation, on which he had worked for ten years, was one of his most valued possessions. He had taken it to prison with him—a little, hard roll of paper. Mrs. Judson felt that it must be saved. She was very clever. She hid the translation in the safest kind of place—his pillow. But of course that was the very thing that the jailer wanted. And of course he took it. So the next day Mrs. Judson brought a better pillow, and the jailer was more than willing to exchange.

Mr. Judson spent eleven months in Ava prison. Then he was taken to a second prison at Aung-Pen-La. As the prisoners were leaving Ava, a guard saw the pillow and wanted

the matting cover. He pulled it off, and carelessly threw the stuffing away, not imagining that the roll was the most precious part of the pillow.

Poor Mr. Judson must have felt that ten years of work had been lost in a moment's time, but God did not allow this to happen. Moungr Ing, a faithful servant of the Judsons, saw the cotton stuffing of the pillow carelessly dropped near the prison. He knew that it was the treasured possession of his kind master, and he saved it in memory of him. You can imagine the Judsons' joy later, when they discovered that their treasure was safe.

But we know that Adoniram Judson was at last freed from prison, and eight years after this, he finished his translation of the Bible into Burmese. Before his death, he saw more than seven thousand Christians in Burma. He died in 1850, while he was on a sea voyage, when he was sixty-two years old. He had taught in Burma since 1813—thirty-seven years. The work that he had done was tremendous. There are churches in his memory in Burma. There is a Judson Memorial Church in New York City, and in the church in Malden, Massachusetts, from which he and Ann Hasseltine Judson set out, there is a tablet with the following words:

“ In Memoriam
REV. ADONIRAM JUDSON
Born August 9, 1788
Died April 12, 1850
Malden His Birthplace
The Ocean His Sepulcher
Converted Burmans
and
The Burmese Bible
His Monument
His Record Is on High.”

Though a hundred years have passed since the days when Judson was in prison, his translation of the Bible is still used. It is said to be to the people of Burma what Luther's Bible is to the Germans, and what the King James Version

is to those who speak English. And nowadays in Rangoon there is a well-equipped printing establishment, where two hundred men and women are employed, printing Bibles and schoolbooks and other Bible literature. There is also in Rangoon a Christian college with more than one thousand students, and one hundred and fifty-eight organized churches with a membership of nearly ten thousand.

So Adoniram Judson's work goes on and on. The seed was sown; the harvest has been great. He planted and others watered, "but God giveth the harvest."

PUTTING THE LESSON INTO THE LIFE OF THE CLASS

The young men who, during a thunderstorm, took refuge under a haystack, and held what has been called "the haystack prayer meeting," had no idea of the great work which they were beginning. They planted a little acorn, from which a great oak grew. Perhaps you think that what you can do for good is very little. Do it, just the same. God can, and may, make something great come from your attempt. "Expect great things from God. Attempt great things for God." That was William Carey's motto, and it is a good motto for all of us.

God preserves his Word. He saved Adoniram Judson's translation of the Burmese Bible as he saved the "Law" for the Jews, which was lost amid the rubbish of the Temple for many years, II Kings 22:8-11. Do you think that if every copy of the Bible in the world were destroyed, it could be put together again from quotations in other books? Do you think that it could be put together again from the verses which people have stored up in their memories?

One way of having the Bible always with you is to have it stored up in your memory.

THE LESSON TRUTH IN YOUR LIFE

The Bible is the most valuable Book in the world. It can never be really lost from the world, but I can lose it, if I neglect to read it. I will try to keep it safe. I will not lose it. I will learn as much of it as I can learn. I will remember that through it, God speaks to me.

HOW TWO KINGS HEARD GOD'S WORD

Read in your Bibles the story of the way in which King Jehoiakim heard the Word of God when it was read to him by Baruch the scribe. Jeremiah, chapter 36. Then read the following account from "Ann of Ava" of the way in which the king of Burma heard the Word of God:

"Mrs. Judson pictured the missionaries' reception at the court of Ava, the splendor of the royal palace, vast and golden, and the proud, disdainful young monarch, with his rich, Oriental garb and gold-sheathed sword, and his commanding eye; before him the American teachers, her husband and Mr. Colman, kneeling and humbly proffering their petition for freedom to preach Christ's gospel to the Burmese people! It was a dramatic moment. . . . At first His Majesty listened somewhat attentively and then reread the petition, handing it back without a word. Breathlessly the two missionaries waited as he took the tract, beautifully printed for his benefit, from the hand of his minister of state, and read the first two sentences which assert there is but one eternal God, when, with supreme indifference, he flung it to the ground, thus deciding their fate. Two cutting sentences pronounced by the minister finally blasted their hopes: 'In regard to the objects of your petition, His Majesty gives no order. In regard to your sacred books, His Majesty has no use for them, take them away.' Then followed the ignominious retreat from the palace grounds and down the river to Rangoon to the solace of home and a few loyal friends."

But there is a sequel to this story. Forty years later the son of this king, who had in turn become king of Burma, sent for a missionary named Dr. Marks, and asked him for Bibles to distribute in his country. The rest of the story is told in "Lamplighters Across the Sea." "Dr. Marks took with him a copy of Mr. Judson's Burman Bible, beautifully covered with gold by the British and Foreign Bible Society in London. Wouldn't you like to have seen this magnificent king accepting the gleaming Book with pleased smiles? Then I know that you would like to have gone to the school which the king built for Dr. Marks! For the king sent nine of his sons to it—imagine what a commotion it must have caused

every morning when nine gorgeous princes, sitting on nine proud elephants, with eighteen gold umbrellas, drew up to the school door, with four hundred soldiers for escort!"

So you see that Adoniram Judson's work has paid. His translating of the Bible is doing the work that he prayed that it would do. God has blessed it, as he has blessed the work of his Christian soldiers of all time.

A HYMN VERSE TO USE IN CONNECTION WITH THE LESSON

"Hail ye, hero workers, ye who yet shall come,
When to this world's calling all our lips are dumb!
Ye shall build more nobly if our work be true
As we pass life's treasure on from old to new.
Hail ye, then, all workers, of all lands and time,
Our brave band of heroes with one task sublime."

EXPRESSIONAL SESSION

ENDURING HARDSHIPS AS A CHRISTIAN SOLDIER

II Timothy 2:3, 4, 11-13

SUGGESTIONS FOR THE LEADER'S OPENING ADDRESS

We Juniors here in a Christian land do not have to endure hardships as Judson did. We do not have to live in a foreign country, or to go to prison and wear five pairs of fetters as Judson did. We really do not know what hardships are. And yet I suppose that there are some of us who complain about our little troubles, who think that we are badly treated when we really have nothing at all to complain about. We have comfortable beds at home; we do not have to hang by our feet at night, as Judson had to do. We complain because we do not have exactly what we like to eat; Judson did not have food that was half so good. So, if you feel like complaining about anything, just think how well off you are in comparison with some other people—and stop. Our soldiers in the Great War endured hunger and thirst and lack of sleep, as American soldiers. Just so Judson endured living in a foreign land and imprisonment and hunger and

thirst, as a Christian soldier. Should we not endure for Christ's sake, as much as our soldiers endure for their love of our country? Let us remember this, and be brave when troubles come to us.

THE CLASS PRAYER

Our Father in heaven, we know that thou wilt help us every day to show our courage, if we ask thee, in the little things as well as in the big things. Help us to be brave not only in time of great danger, but also in the life of every day, when we are called on to do the little things which we know we ought to do, but which seem hard for us. Help us to have courage as the missionaries have, and to be brave in our way, as they are brave in their way. For Jesus' sake. Amen.

VERSES FOR USE IN THE MEETING

Ephesians 6:11-13; II Corinthians 6:7; Romans 11:22; Psalms 118:6; 124; Isaiah 9:6; Judges 7:20, 21.

HYMNS THAT MAY BE USED IN CONNECTION WITH THE MEETING

- "Fight the Good Fight."
- "Soldiers of Christ, Arise."
- "Stand Fast for Christ Thy Saviour."
- "Stand Up, Stand Up, for Jesus."
- "Who Is on the Lord's Side?"
- "Am I a Soldier of the Cross?"
- "We March, We March to Victory."
- "Onward, Christian Soldiers."
- "Stand Up, My Soul; Shake Off Thy Fears."
- "Awake, My Soul, Stretch Every Nerve."

QUESTIONS FOR USE IN THE MEETING

1. What do you know about the boyhood of Adoniram Judson?
2. What do you know about the "haystack prayer meeting"?
3. What was the name of Judson's first wife?

4. What can you tell about Burma in 1813? to-day?
5. What can you tell about life in Burma?
6. How can a Junior help to give God's Word to the world?
7. How can a Junior best get ready to help to give God's Word to the world?
8. Into how many languages has the Bible been translated? (You will find the answer to this question on this page.)

TOPICS FOR DISCUSSION OR REPORTS

1. The Land of Burma and Its People.
2. The Hardships Which Adoniram Judson Bore for the Sake of the Heathen.
3. How a Junior Can Be a Christian Soldier.
4. Giving the Word of God to the World.
5. The Colporteur, or the Man Who Distributes Bibles in Foreign Lands.
6. Compare the Work of Carey, of Morrison, and of Judson.
7. The Work of the Bible Societies.

PARAGRAPHS TO READ DURING THE MEETING

Missionaries who go out into the world to give God's Word to the heathen are soldiers of peace. They are trying to conquer the world for Jesus Christ, the Prince of Peace.

The men who distribute the Bible among the heathen of foreign lands often have to endure hardships as true Christian soldiers.

If earnest seekers after God read his Word in a language that they can understand, they will surely find him.

The complete Bible has been translated into one hundred and fifty languages, and the New Testament into one hundred and thirty-one. Parts of the Bible have been put into four hundred and twenty-eight more.

In many languages there is but a single book of the Bible.

The missionaries to foreign lands help to cure the bodies of those who are sick, but their greatest work is taking to them the good tidings of Jesus Christ.

CHAPTER XXXVI
WEEK DAY SESSION
THE BOOK SOUGHT

I Chronicles 16:8-10; Psalm 119:105, 130; Proverbs 8:17;
Jeremiah 42:3; Matthew 2:1-3; John 8:12; 12:36.

THE MEMORY VERSE

“Blessed are they that hunger and thirst after righteousness: for they shall be filled.”—Matthew 5:6.

THE LESSON STORY

Adoniram Judson went out from the United States as a foreign missionary to Burma, in the year 1812—the year of the second war between the United States and Great Britain. But even in those days there were parts of the United States that needed the gospel as greatly as Burma or China, or India needed it.

In those days the United States owned great territories about which almost nothing was known, which had been obtained by the Louisiana Purchase, made during the time when Thomas Jefferson was President of the United States. This district, of which the states of Oregon, Idaho, and Washington were a part, was almost unexplored by white men. Tribes of Indians who knew nothing about the true God wandered through the country, and made their homes in its vast forests.

In 1804 President Jefferson had sent out a party of explorers under the leadership of Captain Meriwether Lewis and Captain William Clark. This expedition, known as “The Lewis and Clark Expedition,” passed through the country which now forms part of Missouri, Kansas, Nebraska, South Dakota, Montana, Idaho, Washington, and Oregon. They spent two years in this expedition. For a

whole month they stayed with a tribe of kindly Indians in the Kamiah Valley, in Idaho. These Indians were not wicked savages. They were more civilized than the other tribes of the district. They wore garments of skin. Because they often decorated themselves with bits of wampum placed in holes made through their nostrils, they were known as the "Nez Percés," or "Pierced Noses."

The expedition of Lewis and Clark returned to the East. The Indian tribes of the West were left once more to themselves. But the Nez Percés in some way had learned something of the Great Spirit—the true God—whom the white men worshiped. They were no longer satisfied with the devil worship of the sorcerers to which they were accustomed. They thought slowly, however, and considered the matter around the council fire. It was not until more than twenty-five years after the expedition of Lewis and Clark that they made up their minds to seek for the white man's "Book of heaven." Four of their leading men started to the East, to see what they could find out about the God whom the white people worshiped. They set out on a long journey of two thousand miles to St. Louis, which was then a frontier post in command of General Clark—the same Clark who had been entertained by them when he was Captain Clark, twenty-five years before.

It was October when the little party of four Indians reached St. Louis. General Clark received them gladly, but he was troubled, too, for there was no Bible in their language that he could give them. He told them all that he could tell them about the God whom the white people worshiped. He tried to help them in every way.

But in spite of the kind treatment which they received, the two older Indians died during that winter in St. Louis. In the spring the two younger men, whose names were Hi-yonts-tohan (Rabbit Skin Leggings) and Ta-wis-sis-sim-nim (No Horns on His Head) went back to their own people. But they were sad. They had not accomplished their errand. This is what No Horns on His Head said to his white friends, as he bade them good-by:

"I come to you over a trail of many moons from the setting sun. I came with one eye partly open for more light for my people who dwell in darkness. I made my way to

you with strong arms, through many enemies and strange lands, that I might carry back much to them. I go back with both arms broken and empty. The two fathers who came with us, the braves of many winters and wars—we leave them here asleep by your great waters and wigwams. My people sent me to get the Book from heaven from the white men. You make my feet heavy with burdens of gifts, but the Book is not among them. When I tell my poor, blind people, in the big council, after one more snow, that I did not get the Book, no word will be spoken. One by one they will arise and go out into silence. My people will die in darkness. No Book from the white man to make the road plain. I have no more words.”

Rabbit Skin Leggings and No Horns on His Head felt that they had failed in their mission. But they had not. Their appeal was published and before long the Christians of America were planning to send out missionaries to these brave Indians who wanted to know so much about the white man's God and his “Book of heaven.”

HANDWORK

Make upon the sand table the scene of the Indian camp fire and the braves about it. Make wigwams and tepees to set around it. Make an Indian scene that is as material as possible.

NOTEBOOK WORK

Enter this lesson in your notebook. See if you cannot find some Indian scenes to use as decoration. If you cannot find any pictures, draw an Indian brave, and color the picture.

EXPRESSIONAL ACTIVITY

The little dramatization given on page 342.

MEMORY WORK

The last verse of our Missionary Hymn:

"Waft, waft, ye winds, his story,
And you, ye waters, roll,
Till like a sea of glory
It spreads from pole to pole;
Till o'er our ransomed nature
The Lamb for sinners slain,
Redeemer, King, Creator,
In bliss returns to reign."

AN EXERCISE TO GO WITH THIS LESSON

SEEKING THE BOOK OF HEAVEN

(A group of Indians gathered around a camp fire. All earnestly talking together.)

RABBIT SKIN LEGGINGS: We know that there is a Great Spirit. We know that the white men worship One of whom we know not. When their braves came to our country many moons ago, bearing the iron rod which could send forth thunder and lightning, they raised their hands upward to heaven; they pointed upward.

WHITE BEAVER: Could it be the great lord sun whom they worship? Is he the Great Spirit, who rules the coming of the spring, and brings back to us the pleasant days of summer after winter's cold?

RABBIT SKIN LEGGINGS: It may be so. And yet—I know not. We have heard that they have a Book of heaven, which tells them of the Great Spirit and how he wants them to worship him. What do you think, my brothers, of the plan of sending braves to the great chiefs of the white men, to ask them of their Great Spirit, and to seek their Book of heaven?

ALL: Let us send! Let some one go!

WHITE BEAVER: And who shall go as representative of our tribe? It is a long journey through the forests—a journey of many moons, my brothers, over streams and through woods where our tribes have not traveled for many years.

NO HORNS ON HIS HEAD: I am young I know, but I will go if it seems good to the great chiefs of the Pierced Noses.

WHITE BEAVER: Our brother has spoken well. He is young, but he is wise. He shall go.

RABBIT SKIN LEGGINGS: And I would go, if it seems good to the great chiefs!

BLACK EAGLE: And I would go, too.

MAN OF THE MORNING: And I, too, would seek the white man's Book of heaven. (The older chiefs talk solemnly together. The oldest chief rises.)

It seems good to us as we talk over the council fire to send to our white brothers those who will seek the white man's Book of heaven. Rabbit Skin Leggings, thou. No Horns on His Head, thou. Man of the Morning, thou. Black Eagle, thou. Be wise. Be prudent. Do your best to learn about the white man's God. Bring back to us his Book of heaven.

Scene 2. The Fort of St. Louis

(Sentry reports to General Clark who is in charge of the fort.)

SENTRY: Sir, four Indian braves who have come from the far West wish to see you.

GENERAL CLARK: Let them come in.

(The four braves enter. One of them seems ill. The others help him.)

GENERAL CLARK: Welcome, braves of the Nez Percés. What can we do for you?

BLACK EAGLE: Sir, we come on a friendly errand. We have traveled for many moons to ask about your Book of heaven. But first—our brother here is ill. We would rest before we talk with you.

GENERAL CLARK: Rest and eat, braves, since you come on a friendly errand. To-morrow we will talk about your quest.

RABBIT SKIN LEGGINGS: It is well. The white chief is wise. Come, my brothers, let us rest.

Scene 3. Later.

(General Clark and other white men. Two braves come in, Rabbit Skin Leggings and No Horns on His Head.)

RABBIT SKIN LEGGINGS: We have come, O white father, to say farewell. There is a great sadness in our hearts. (To No Horns on His Head.) Speak, O my brother, to the white men.

NO HORNS ON HIS HEAD: I came to you over the trail of many moons from the setting sun. . . . I made way to you with strong arms through many enemies and strange lands, that I might carry back light to my blind people. I go back with arms broken and empty. Two fathers came with us. They were braves of many winters and wars. We leave them asleep here by your great waters and wigwam. They were tired in many moons and their moccasins wore out. . . . I am going back the long, sad trail to my people of the dark land. You make my feet heavy with gifts and my moccasins will grow old in carrying them, yet the Book was not among them. When I tell my poor, blind people in the big council, after one more snow, that I did not bring the Book, no word will be spoken by our old men or by our young braves. One by one they will rise up and go out in silence. My people will die in darkness, and they will go on the long path to other hunting grounds. No white man will go with them, and there will be no white man's Book to make the way plain. I have no more words.

(The Indians withdraw silently. The white men look at one another sadly. Then they say:)

Let us tell this story to those who can help these red men. We are soldiers and we do not know how to do it, but there are those who do know. Let us tell this story everywhere, of how the braves of the Pierced Noses sought in a journey of thousands of miles for the white man's Book of heaven!

SUNDAY SESSION

THE BOOK WON

Acts 16:8-10

THE MEMORY VERSE

"Come over into Macedonia, and help us."—Acts 16:9.

THE LESSON STORY

How would you like to take a wedding trip across the United States in a wagon—a wedding trip that lasted for

seven months—where you did not go over smooth, asphalt roads at the rate of thirty or forty miles an hour, but through forests where there was just a trail, over mountains which no white woman had ever crossed before? That is what happened to two brides and grooms who started out on their wedding trips from their homes in New York State in 1836, as missionaries to the Indians.

The Nez Percés Indians, No Horns on His Head and Rabbit Skin Leggings, had returned to their homes in the valley of the Columbia River, in what is now the State of Idaho. They had not found the white man's Book of heaven for themselves, but the story of their search was told far and wide in the eastern part of the United States, and soon preparations were being made to send missionaries among them.

In 1833 Rev. Jason Lee was sent out to establish a mission among the Indians west of the Rocky Mountains, and in 1835 the American Board of Missions sent out two men—Rev. Samuel Parker, and Dr. Marcus Whitman, a young physician who had become interested in the story of the Nez Percés.

It is hard for us to realize nowadays what the western part of the United States was like in those times, less than a hundred years ago. St. Louis was a frontier post, and the great West was almost unknown, except to the Indians and the fur traders of the Hudson's Bay Company. The United States claimed the territory, but there was a dispute with England in regard to the northwestern portion—the whole vast region that in those days was known as Oregon, but which now comprises the three great States of Washington, Idaho, and Oregon, besides fifty thousand square miles of western Montana and Wyoming—a region thirty-six times the size of the State of Massachusetts.

In the spring of 1835 Mr. Parker and Dr. Whitman came to Green River, Wyoming. Here was the meeting place of the fur traders and the Indians, and here the reception of the missionaries was so favorable that it seemed wise for Dr. Whitman to return east, to report and get a larger company of missionaries while Mr. Parker went on. The Nez Percés, as a proof of good faith, sent back to the East with Dr. Whitman two of their boys.

While Dr. Whitman was at home he was married to Miss Narcissa Prentiss. He found, too, another bride and groom who were ready to go to the West as missionaries—H. H. Spalding and his wife—and it was Mrs. Whitman and Mrs. Spalding who were the first white women to cross the Rocky Mountains.

The story of that journey is most interesting. They went across Pennsylvania by stage to Pittsburgh. From there they went by the Ohio River to St. Louis, and thence to Council Bluffs. Here they expected to join the caravan of the American Fur Company, but they were too late, and so had to chase the caravan for almost a month before they caught up to it. At last they came to Fort Laramie in Wyoming. Here it was the custom to leave the wagons, as the trail was considered too hard, and to go the rest of the way on horseback. Dr. Whitman, however, persuaded the men of the caravan to try to get a light wagon farther. And this wagon was the first wheeled wagon to cross the Rocky Mountains. That is why we have the statue of Dr. Whitman with a wheel in his hand.

On the Fourth of July, 1836, the party reached the South Pass of the Rockies. They came to the point in the Great Divide from which the waters flow both east to the Atlantic and west to the Pacific. And before they entered upon this land which they hoped to win for Christ—as much a heathen land as if it had been India or Burma—they dismounted from their horses, spread a blanket on the grass and raised the Stars and Stripes. Then they placed a Bible on the blanket and kneeling around it, took possession of the region “in the name of God and the United States.”

On the twentieth of July the party came to Green River, where Dr. Whitman had left Mr. Parker the year before. Here they were met by a delegation of two thousand Indians and two hundred fur traders. The Indians were very friendly to the men who had come to them with the Book of heaven, and particularly pleased about the white squaws who had journeyed across the mountains to help them.

After a little rest the party continued their journey, and on September 2 came to Fort Walla Walla in Washington.

And so the work of giving to the Indians the white man's Book of heaven began. There is, however, a sad part to this



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MARCUS WHITMAN

story, for after eleven years of work among the Indians, Dr. and Mrs. Whitman were massacred by those for whom they had done so much. At the time there were seventy-two persons in the mission station, and of these fourteen were killed.

But in memory of Marcus Whitman and his wife a school has been opened in the place where they worked and it has grown and prospered until now it is one of the leading educational institutions in the Northwest.

PUTTING THE LESSON INTO THE LIFE OF THE CLASS

Work among the Indians of our own country is home mission work. There is a great deal of this work to be done even yet in our great, civilized land. Perhaps you live in a part of the country where there are still Indians to be met with occasionally. Perhaps you live in a part of the United States where no Indians are seen. But, wherever you live, you can plan to learn about the work that the missionaries are doing among them, and help it in every way that you can.

Marcus Whitman and his wife went into a land that was as heathen as if it had been China or India or Burma. Nowadays our land is not like that; automobiles go over well-kept roads such as the Lincoln Highway, from the Atlantic Ocean to the Pacific, in a few weeks, and fast trains go in a few days. But still there are people in our land who know as little about the Bible as the Indians of those days knew. Sabbath-school missionaries are being sent out to all these neglected parts of our land by our Church Board. Find out what you can about the Sabbath-school missionary, and see if you can help in their work.

Try to be brave in doing Christ's will as the Whitmans were brave in trying to do what they knew was right.

THE LESSON TRUTH IN YOUR LIFE

I will try to be as brave as I can in doing right. I will keep before me the example of the missionaries who are so courageous in carrying out God's will.

MAP WORK

Put on the blackboard a map of the United States and trace the route of the journey made by the Whitmans and the Spaldings.

HOW MARCUS WHITMAN SAVED OREGON FOR THE
UNITED STATES

Crossing the mountains with the Bible in one hand and the flag in the other, Marcus Whitman deserves the name of Christian patriot as well as Christian missionary. Ever mindful of his country's interests in the great Northwest, his services to her have rarely been surpassed. To him belongs the honor of opening a wagon road across the Rockies and adding three stars to the American flag.

The ownership of Oregon had long been a matter of dispute. The rights of the United States were based on the discovery of the Columbia by Gray in 1792, the first exploration of the river from source to mouth by Lewis and Clark in 1805, and the planting of the first settlement at Astoria by John Jacob Astor in 1811. Strong as was this threefold claim, England contested it, and England in Oregon practically meant the Hudson's Bay Company, that great money-making corporation, whose policy it was to restrain civilization and keep the territory a wilderness for the production of furs.

In 1818 the matter was temporarily settled by a treaty providing for joint occupancy for a limited time, but it was tacitly understood that the final result would be determined by emigration. Strange to say, the government at Washington was not fully awake to the importance of the situation. Regarding it as a wild and unproductive region, and the Rocky Mountains as an impassable barrier, they questioned whether Oregon was worth saving.

In September, 1842, Dr. Whitman learned from A. L. Lovejoy, who came with a party of emigrants from the East, that a new treaty settling boundary disputes between England and the United States, would probably be signed before Congress adjourned in March, 1843. Thoroughly aroused, he conceived the idea of going to Washington at

once to push the claims of Oregon, and bring back emigrants enough to give the United States a majority of voters.

He pushed on without delay, arriving in Washington early in March.

Just what transpired there is not definitely known, but certain it is that in interviews with President Tyler and other statesmen he impressed upon them the value of Oregon and its importance to the United States, and declared that the Rocky Mountains were not an impassable barrier, since he himself had crossed them four times, had taken a wagon through in 1836, and intended to return with a large party of emigrants in the early spring.

In May, 1843, a caravan was organized, consisting of nearly nine hundred persons, about two hundred wagons, and some fifteen hundred head of cattle. By the first week in June they were well under way. With Whitman guiding them, they were able to proceed the entire distance with their wagons, an achievement hitherto deemed impossible. At the end of five months the weary travelers and battered wagons descended into the beautiful valley of the Walla Walla, and the long, hard journey was over. A wagon road had been opened through the Rockies, and Oregon was won! Three years later, on June 15, 1846, a treaty was signed at Washington, whereby England relinquished her claim to Oregon, and the dispute of half a century was brought to a peaceful close.

—“The True Story of Marcus Whitman,” by Belle M. Brain.

EXPRESSIONAL SESSION

HOW WE MAY HELP IN GIVING THE BOOK TO THE WORLD

Psalm 119:105, 130; John 8:12.

SUGGESTIONS FOR THE LEADER'S OPENING ADDRESS

The Bible gives to us God's words, “Those that seek me diligently shall find me.” Those words are as true to-day as

they were when they were first written in the book of Proverbs. The Nez Percés Indians were a fine race of people, earnest, eager to learn, and religious. We who know about God's love and his Word are glad that they were given an opportunity to hear the words of the Book which they sought so earnestly. We want to help on this work. We want to do what we can to give the Word of God to those in our land who do not know the gospel. Let us pray for those in our own land whom we want to help.

THE CLASS PRAYER

O God, who art the Father of all the people in the world, help our missionaries who are trying to give the good news of thy love to all thy children everywhere. But to-day we pray especially for those in our own land who do not know about thee. Lighten the darkness for them, we ask. In Jesus' name. Amen.

VERSES FOR USE IN THE MEETING

John 8:12; Psalm 119:105, 130; Jeremiah 42:3; I Chronicles 16:8-12; John 12:36; Hebrews 1:1, 2; Romans 15:4.

HYMNS THAT MAY BE USED IN CONNECTION WITH THE MEETING

- "How Precious Is the Book Divine."
- "Lamp of Our Feet."
- "Father of Mercies, in Thy Word."
- "Lord, Thy Word Abideth."

QUESTIONS FOR USE IN THE MEETING

1. Tell what you know about the Nez Percés Indians.
2. Tell what you know about their search for the white man's Book of heaven.
3. Who was Marcus Whitman?
4. Who were the first white women to cross the Rocky Mountains?
5. How can Juniors follow the example of the first missionaries to the West?

6. How can Juniors help in mission work among the Indians?

7. In what way were these missionaries like Paul?

TOPICS FOR DISCUSSION OR REPORTS

1. How Marcus Whitman Saved Oregon for the United States.

2. The Journey of the Whitmans and the Spaldings.

3. The Nez Percés Indians.

4. The Indians of the West To-Day.

5. Home Mission Work Among the Indians.

6. Sabbath School Missions.

7. What Juniors Can Do to Help Along Home Mission Work.

PARAGRAPHS FOR USE IN THE MEETING

We who have the gospel must give it to those who are living without it, and longing for it.

We must pray for the Indians, especially for those who are Christians.

Part of the money which is given in our churches and our Sunday schools is spent in building Sunday schools among the Indians. Another part is used in building Sunday schools in the West and South, where the people do not live close together, as in our cities, but too far apart to keep up churches and Sunday schools for themselves. We can help this work with our offerings.

We can help on the work of home missions by our prayers, our offerings, and our interest. Let us take every opportunity to help in these ways.

CHAPTER XXXVII
WEEK DAY SESSION
OVERCOMING DIFFICULTIES FOR THE GOSPEL'S
SAKE

Isaiah 45:18; Psalms 19:1, 2; 119:105, 165; Luke 9:35;
Romans 15:4; Hebrews 1:1.

THE MEMORY VERSE

“The grass withereth, the flower fadeth; but the word of
our God shall stand forever.”—Isaiah 40:8.

THE LESSON STORY

Look in your geographies, or in an atlas, and find a large map of North America. See if you can find where the Rocky Mountains, about which we studied last week, extend into Canada. Then find the Saskatchewan River, the Arctic Circle, Hudson Bay. That great Canadian territory is as large as Europe, if you omit Russia and Spain. The climate of most of the country is very cold, and the only white men who had ventured to explore it up until the year 1840, were fur traders and men interested in the Hudson's Bay Company. This was just about the time that the Whitmans and the Spaldings were going to the Indians of Oregon and Washington with the story of the gospel of Jesus. The Indians all through North America were learning that the white man knew a God who was better than their god.

For some years the officials of the Hudson's Bay Company had noticed that the Indians of the North were going south. At first they thought that this was because the red men were seeking a warmer climate. They tried to find out the reason, and finally discovered that the Indians were trying to learn more of the religion of the white man—of the Great Spirit who loved his children of every color. Family after family

had embarked in their birch canoes and started south. One party, it is said, journeyed almost as far as the chiefs of the Nez Percés had journeyed—they had traveled nine hundred miles in their canoes, until they found a missionary, whom they begged to return with them to their own country.

The men in charge of the Hudson's Bay Company were shrewd men. They knew that it was better for their business if the Indians remained in the North where the hunting and the trapping were good. They must make some plan to keep the Indians in the North. So they planned to bring a missionary to the red men.

In the meanwhile God was preparing a man for the work. This man was James Evans, who became the first great missionary to the red men of the North.

James Evans was born at Kingston-upon-Hull in England, in 1801. As a young man he was apprenticed to a grocer in Hull, a city not far from his home. His master was a good, Christian man and while Evans was in his house, he himself became a Christian.

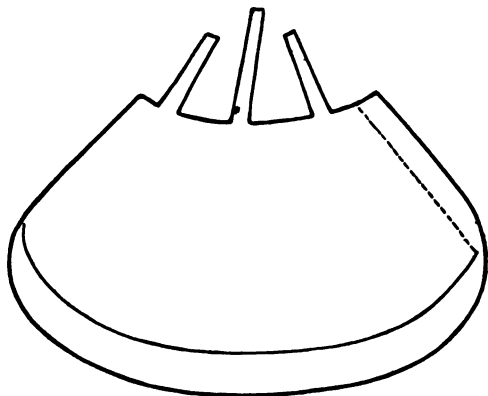
In the meantime his father had emigrated to Canada. When James's apprenticeship was over, he followed his father to the new world. He did not find employment there, however, as a grocer, but became a teacher in a backwoods log schoolhouse. Two years after this, when he was twenty-seven years old, he was given charge of an Indian school at Rice Lake, near Lake Ontario. He had married by this time, and he and his wife lived at first in a tent, and later in a log house. He had to teach forty little Indians, whose parents lived in wigwams on the government reservation. And within a year, twenty-two of these Indian children could read the New Testament in English! Don't you think that he must have been a good teacher, and that they must have been industrious pupils?

But James Evans was not satisfied with teaching in just one place, or even in two places. He was soon ordained to the ministry for work among the Indians and began to teach in seventeen different places, some of them fifty miles from his home. And because he was so successful in this work, James Evans was the man whom the officials of the Hudson's Bay Company selected as their missionary to the Indians. In the year 1840 he took up this new work, and began to teach

the Cree Indians, who so much desired to hear the Word of God.

HANDWORK

Make for the sand table an Indian village, with wigwams, tepees, and a council fire. See if you can dress a small doll to represent an Indian brave, and another as a squaw with a papoose on her back. Use the pattern for the wigwam which is given here.



NOTEBOOK WORK

Enter in your notebook all the facts that you know about the Cree Indians or other Indians of the North. See if you can find additional facts in your geographies.

MAP WORK

Mark on your blackboard map of North America the parts of the country in which the Cree Indians lived, and in which James Evans taught.

EXPRESSIONAL ACTIVITY

Continue the preparation of the missionary box which you are preparing to send away. Plan it carefully with your teacher. Talk about the missionary to whom you want to send it.

MEMORY WORK

"From ocean unto ocean
Our land shall own thee, Lord,
And, filled with true devotion,
Obey thy sovereign word,
Our prairies and our mountains,
Forest and fertile field,
Our rivers, lakes, and fountains,
To thee shall tribute yield."

SUNDAY SESSION

THE CREE ALPHABET

Psalm 119:32-35.

THE MEMORY VERSE

"Write . . . and make it plain upon tablets, that he may run that readeth it."—Habakkuk 2:2.

THE LESSON STORY

James Evans and his wife and daughter started to their new field in the year 1840. The journey was mainly by Indian canoe. Their journey was exciting; for there were many unexpected dangers to pass through—nights spent around camp fires, far from the houses of civilized men, days spent in traveling along quick-flowing streams, where oftentimes it was necessary to run through rapids, which caused many an anxious moment. Egerton R. Young describes the canoeing in this way:

"The men make every possible effort to urge the boat forward faster than the water, so that it may steer the better. The bowsman and steersman stand erect, guiding the frail bark through the smoother places in the current, which rises and foams around you as if eager to devour you. Now we rush with rapid speed toward a rock against which the waters dash with fearful fury, and to a person unaccustomed to such scenes, you appear to be on the point of destruction, but one vigorous stroke of the paddle from the bowsman and the steersman sends the light craft at a sharp angle from the impelling danger, and away you plunge again over the

surging waters, sometimes floating for a minute in a small eddy and hovering as though to choose your path, and then again plunging through the windings of the stream, till having passed the whole in safety, you float in the smooth waters below."

At last the party came to Norway House, a center of the trade of the Hudson's Bay Company between Lake Winnipeg and Hudson Bay. Here the family settled, living for a time almost as the Indians lived.

As soon as the Indians heard of the arrival of the missionary, many of them gathered at Norway House. They built a new village, under Mr. Evans' instruction, with houses of timber instead of wigwams. They planted potatoes and made a settlement.

But it was necessary for the Indians to be away from the village for long periods of time. They had to go out for beaver, or for bear, or for wolves and foxes, whose pelts they sold to the fur traders. Mr. Evans felt that they must have some way of carrying the Word of God with them on their journeys. They had no written language, no books.

As James Evans studied the language of the Crees, he found that it was very simple. There were only thirty-six sounds. He invented a system something like shorthand, with a sign for each of the thirty-six sounds. Look at the chart on page 358 and you will see the signs that he used.

But this was only the first step. Now it was necessary to find some way of printing the alphabet that he had invented. He had no printing press, no type, no paper. At first he made a pen from wood. He mixed a sort of ink from chimney soot and sturgeon oil. He used birch bark as paper and a great rock as a desk. Quickly the Indians learned the signs, and soon they could read the verses of the Bible and the hymns which Mr. Evans wrote for them. Soon he began to prepare type, cutting the letter, or sign, from oak. Then he filed out of one side of an inch-square iron bar the square body of the type; and after placing the bar with the notch over the letter, applied another polished bar to the face of the mold and poured in the lead. For lead he used the thin sheets from the tea chests which came to the fur traders; he made a simple printing press from a jackscrew which the traders lent him. With this equipment Mr. Evans was able

to print three hundred copies of the hymn, "Jesus, My All, to Heaven Is Gone" in one day. The Indian women gladly gathered the birch bark and soon the "talking birch bark" was being taken by the Indians when they went on their long journeys, and distributed far and wide.

Of course news of what James Evans had done spread, and an English missionary society soon had made a large quantity of type and sent to the brave missionary a press, ink, rollers, and other necessities.

Even to-day the syllabic characters are in use. "The British and Foreign Bible Society now furnishes all these northern missions with Bibles and Testaments free of cost. Hundreds of Indians are reading out of them every day of the year. Missionaries to other tribes have utilized these syllabics for other languages, by adding additional signs for sounds not found among the Crees. Methodists, Episcopalians, Moravians, Roman Catholics, and others use these syllabics of James Evans, and find them of incalculable value." But James Evans was the first to invent them and to him is due the credit of giving to the Cree Indians the alphabet and the Bible in their own language.

PUTTING THE LESSON INTO THE LIFE OF THE CLASS

When James Evans went to the Indians of the North, the men of a certain tribe were a "drunken, idle, ignorant, degraded body of pagans." After he lived with them they became civilized Christians. They became total abstainers, and by their sobriety, honesty, and industry won the respect and admiration of the white men who lived near by. Has your knowledge of God's Word made any difference in your life? Are you more honorable, more industrious than you were last week, or last month, or last year?

Do you think that you will ever be able to endure hardships for Jesus' sake as did the brave missionaries about whom we have studied? Perhaps God will want you to be a missionary. Perhaps he will want you to serve him in some other way. You may be sure that he wants you to serve him in some way, and you should try to learn his will as earnestly as the Indians did.

You have the Bible in your own language. Do you read it as earnestly and as eagerly as the Indians did?

THE LESSON TRUTH IN YOUR LIFE

I thank God that I have the Bible in my own language; that I have a copy of it to read every day. Resolved; That I will read my Bible every day and will listen to the message which God sends me through it.

INITIALS.	SYLLABLES.				FINALS.
	ā	e	oo	ah	o ow
a	▽	△	▷	◁	X Christ
p	∨	∧	>	<	' p
t	U	∩	⊃	⊂	' t
k	q	p	d	b	' k
ch	ʎ	ʀ	J	ʟ	- ch
m	7	┐	└	┌	c m
n	ʁ	σ	ρ	ρ	ˆ s
s	ʎ	ʀ	ʀ	ʟ	ˆ r
y	ʎ	ʀ	ʀ	ʟ	ˆ l

HANDWORK

On this page you will find a chart of the alphabet that James Evans invented for the Cree Indians. See if you can make any words. The word on page 359, for instance, is

L^o C

Ma-ne-to, "the Great Spirit." To find how it is made, find the sound *m* in the column headed "Initials." Then find the sound "ah," in the column "Syllables." Run down that column until you reach the sign opposite "*m*." That will give you the first sign. Then find "*n*" in the Initial column, and *e* in the syllable column; "*t*" in the Initial column and *o* in the syllable column. Do you see now where you get "Ma-ne-to"? If the word that you make does not end in a vowel, you must use some of the signs in the last column, marked "Finals." See if you can make your own name. There were not so many sounds in Cree, as in English, so perhaps you cannot do this. They had no letter *B* for instance, so you couldn't write "Bob," or "Bertha." But you can make Kate, or Sue, or Thomas, or Nora, or Paul, and many others.

MEMORY WORK

The Indians of the North knew very little about singing, but Mr. and Mrs. Evans taught them some hymns. The first hymn in Cree was this. See if you can learn it. You can sing it to the tune "He Leadeth Me."

"Jesus, my All, to heaven is gone,
He whom I fix my hopes upon;
His track I see, and I'll pursue
The narrow way till him I view."

THE INDIANS AND THE BIBLE

Traveling bands of Indians have gone out on hunting expeditions hundreds of miles from their home, and, seated beside the camp fire, have sung to their pagan brethren the songs of Zion, which have stirred deeply the hearts of their dusky friends. Then taking out their Cree books they have taught them how to read, so that, without ever having seen a white teacher, they have learned the story of the love of Christ. Far in the North a band of hunters met a pagan

band of Indians who had never heard of Christ. They told them the wonderful story, and by means of the syllabic characters the pagans were in a short time enabled to read. The Christian Indians remained long enough with them to make them acquainted with the syllables, and then when they were parting the pagans begged for copies of the Word of God. Unable to comply with the request, and still anxious to help them in the way of life, they tore their Bibles into parts and divided them among the people.

A number of Indians called at the Rossville Mission House, during E. R. Young's residence there, seeking religious instruction. They had copies of the Great Book and were able to read it, but were not able to understand, so they had come a journey of thirteen nights that they might learn more about the Saviour of men. A copy of the Bible was shown them, which they read with perfect ease. They had never seen a missionary, and lived hundreds of miles from a mission house, still they were able to read the Bible. The Hudson's Bay Company's agent had some copies of the Bible in the Evans syllabic characters, which these Indians had seen, and obtained possession of. They visited a band of Christian Indians at a long distance from their own home, and from them they received help, so that they were soon able to read. So well pleased were they that they remained with the band for some time, and then they returned to tell the story they had heard to others. Thus, without any teacher or missionary, many of the Indians in the forest, and along the rivers and lakes of that northern land, have learned to read the Word of God for themselves.

EXPRESSIONAL SESSION

MAKING THE BIBLE OUR OWN

Psalm 119:129-132; Proverbs 2:1-6

SUGGESTIONS FOR THE LEADER'S OPENING ADDRESS

We have studied several lessons about the ways in which the Bible in their own language was given to the different people of the world. William Carey translated the Bible

into the dialects of India. Robert Morrison translated it into Chinese. Adoniram Judson translated it into Burmese. And in this week's lesson we have learned how James Evans gave it to the Indians of our own Northland. We have a Bible in our own language. We do not have to wait until some one comes to us and gives us a translation. But do we make as good use of our Bible as these foreign people made of the Bibles which were given to them? Do we read it and try to make it our own? Do we learn its verses by heart and try to carry out the lessons that they teach us? Let us think about these things to-day so that we may resolve to make the Bible our own possession which no one can ever take away from us.

THE CLASS PRAYER

Our Father who art in heaven: We want to thank thee for having spoken to us in the Bible. Help us to make it our very own. Help us to realize that in the Bible thou art speaking to us and that in it thou art telling us thy will for us. Help us to remember to read it every day. We thank thee that thy Word may be a light to lighten our feet, that we have it before us to show us the way. We ask thy blessing upon our reading of thy Word. For Jesus' sake. Amen.

VERSES FOR USE IN THE MEETING

Psalm 119:1, 2, 18, 33, 34, 130; Isaiah 52:7; Acts 17:22-30; Proverbs 3:1-4; Hebrews 10:16.

HYMNS THAT MAY BE USED IN CONNECTION WITH THE MEETING

Use the same hymns as were used in Chapters XXXV and XXXVI.

QUESTIONS FOR USE IN THE MEETING

1. How many men can you name who translated the Bible into a foreign language?
2. Do you think it would be harder to translate the Bible into Chinese or into Cree?
3. Compare the places where the Whitmans worked with the place where James Evans worked.

4. What differences were there among the Indians whom Whitman taught and whom James Evans taught?

5. How can you always have the Bible, or part of it, with you?

6. How can you best show your thankfulness to God that you have the Bible in your own language, and have always had it?

7. How can you help in missionary work?

8. Why was James Evans called "the Apostle of the North"? What is an apostle?

TOPICS FOR DISCUSSION OR REPORTS

1. James Evans, the Apostle of the North.

2. Mission Work Among the Indians To-Day.

3. How Our Class Can Help in Missionary Work to the Indians.

4. A Comparison of the Work of Any Two Translators of the Bible About Whom We Have Studied.

5. Whitman and Evans.

6. How Juniors Can Best Make the Bible Their Own.

7. Hiding God's Word in Our Hearts.

8. Helping to Give Others the Word of God in Their Own Language.

TO READ IN CONNECTION WITH THE MEETING

Juniors usually have good memories. If we learn the words of the Bible now, we shall probably never forget them. They will be ours forever.

Robert Morrison learned Psalm 119 when he was only thirteen years old. There are one hundred and seventy-six verses in this psalm. Do you know that many verses of the Bible altogether?

Hide God's Word in your heart. It will always be a comfort to you.

"Who would not love the Bible,
So beautiful and wise?
Its teachings charm the simple,
And point us to the skies.
Its stories all so mighty
Of men so brave to see;
The beautiful, dear Bible
It shall our teacher be.

" But most we love the Bible,
For there we children learn
How Christ for us became a child,
Our hearts to him to turn;
And how he bowed to sorrow,
That we his face might see,
The Bible, O the Bible,
It shall our teacher be."

CHAPTER XXXVIII

WEEK DAY SESSION

DAVID LIVINGSTONE, THE PATHFINDER

Psalms 119:136; 121; 135:1-5; Isaiah 9:2; Matthew 4:23; 5:16; 28:20b.

THE MEMORY VERSE

“Even so let your light shine before men; that they may see your good works, and glorify your Father who is in heaven.”—Matthew 5:16.

THE LESSON STORY

Do you remember how Robert Morrison learned Psalm 119 so well that he could recite it when he was thirteen years old? There was another boy who also became a missionary, who did even better than Robert Morrison, for David Livingstone recited Psalm 119 with only two errors when he was only nine years old—as old as the youngest of you Juniors. Like Robert Morrison he made the Bible his own possession. He had God’s Word hidden in his heart and mind.

David Livingstone was born in Blantyre, in Scotland, in 1813. His parents were earnest Christians as were the parents of so many other missionaries and Christian leaders about whom we have learned. They were poor, too, and David had to go to work in a cotton factory when he was only ten years old. And what do you think he did with his first week’s wages? He gave half of it to his mother. Part of the rest he spent for a Latin grammar. That shows the kind of boy he was—studious, earnest, affectionate, and honorable.

When he was about twenty years old, he became a follower of Christ, and determined to become a missionary. He studied medicine and received a medical diploma. At first he wanted to take up missionary work in China, but he

heard Robert Moffat talk of the needs of Africa, and so decided to go to that country. He was ordained for this work in November, 1840, and sailed for Africa in December. In July, 1841, he arrived at Kuruman, Moffat's station in South Africa. There he stayed for two years, learning the language and missionary methods, and in 1843 he established his own first independent mission station at Mabotsa, about two hundred miles from Kuruman. Robert Moffat's daughter, Mary, became his wife.

The family did not remain very long at this station, however. Soon they settled among a tribe of Africans, called "the Bakwains." The chief of this tribe, Sechele, became a good friend of the Livingstones, but the country was unhealthy, and finally Livingstone sent his family to England, while he himself continued his work in Africa.

Livingstone planned his work as a missionary differently from the way the missionaries who had been in Africa before him had done. His plan was to open up new centers of Christianity among tribes where no Christian had been before, and to leave these places in charge of native pastors and teachers. So he started out to explore Africa and to bring its people to Christ. By his kindness, his skill as a physician, and his love for them, he had by this time won the love of many natives, and when he planned his expedition in 1853, he had with him a party of twenty-seven trusted men. He had before this time discovered Lake Ugami (1849). Now he set out from Linyanti upon a great exploring tour which led him northwest across Central Africa, through pathless forests, where wild animals roamed—the lion, the elephant, the rhinoceros; where there were reptiles never seen before by white men; where men of savage tribes might spring out upon them at any moment from behind any rock or tree. On the journey Livingstone suffered from thirty attacks of fever. On and on they went. The courage of the native helpers failed. But Livingstone's courage held firm. "God helping me, I will go on," he said.

At last in May, 1854, after a journey of more than six months they reached Loanda, a Portuguese town on the west coast. It would have seemed that they had done enough. But David Livingstone had promised his band of helpers that if they went with him all the way to the sea, he would

come back with them to Linyanti; so after resting for the summer, though it seemed certain death for a man in poor health such as his to set out again, Livingstone started on the return journey in September. They went eastward and explored the Continent of Africa from coast to coast, reaching the mouth of the Zambesi in 1856. They reached Linyanti almost two years from the time they had left it. On the journey he had discovered the great Victoria Falls, which he named after the English queen. The people of Linyanti had given up the party, thinking they were lost, and great was the rejoicing when they returned in safety. Not a single man was lost.

In all his journey of exploration, Livingstone had not forgotten that his first work was that of missionary and not of explorer. He won many people to Christ. He kept his word and brought his men safe home. He had opened up many centers of Christianity.

In November, 1856, he sailed to England with his charts and maps. He had traveled for eleven thousand miles through unexplored Africa and he had won for himself a national reputation, both as an explorer and as a missionary. But he was not yet satisfied. He remained for less than two years in England, and then returned to his work in Africa.

HANDWORK

Make an African village on the sand table. Perhaps you made such a village in connection with Chapter XXIV, and you may have a village which you set up at that time. If you have not, make huts from twigs and bits of wood. Have a camp fire, and place the huts in a circle around this. David Livingstone traveled part of the time in a sort of hammock. Make one of these, as you think it would be, and swing it between two trees.

NOTEBOOK WORK

Begin the story of the life of David Livingstone in your notebook, so that you can finish it after your lesson for Sunday.

EXPRESSIONAL ACTIVITY

Since there is only one more lesson before we reach the end of our series about great missionaries, it is time to think of completing the box for missions. Look over the supplies on hand, and make plans about what else is needed.

MAP WORK

Draw on the blackboard a map of Africa and mark the places mentioned in connection with this lesson.

MEMORY WORK

Learn one of the sayings of Livingstone given on page 371.

SUNDAY SESSION

A LIGHT IN A DARK PLACE

I John 1:5-10

THE MEMORY VERSE

“The darkness is passing away, and the true light already shineth.”—I John 2:8.

THE LESSON STORY

In the spring of 1858, David Livingstone returned to Africa. He went as a consul of the British Government. He was a geographer and a naturalist, but he always felt that his first and most important work was that of a missionary. To him the first step necessary in making Africa Christian was to have a passage to the sea on either the eastern or the western coast. And so, when he reached Africa in 1858, he again gathered together a group of faithful followers and set out on an exploring expedition. This time he traveled in a portable steamboat and explored the Zambesi River. About this time Mrs. Livingstone died. Later Livingstone was lost to the world for two years, while he was exploring the region south of Lake Tanganyika, and it was at this time that Henry M. Stanley was sent out in search of the brave missionary and explorer.

They met at Ujiji on the east shore of Lake Tanganyika, in the year 1871, but Stanley could not persuade Livingstone to give up his work and return to England. He had not yet accomplished the task which he had set before himself. So Stanley handed over the supplies which he had brought and left him to continue his work.

But the labors and hardships at last were too much for him. He had to be carried now, in a sort of palanquin as he traveled. On April 27, 1873, he wrote in his journal, "Knocked up quite, and remain—recover—sent to buy milch goats. We are on the banks of Molilame." This was the last entry.

The next day his men took him across the river in a canoe. They built a rough hut for him and laid him there in bed. The next day he was too ill to go on, or even to talk, and the morning afterwards they found him kneeling by his bedside as if in prayer—dead. His faithful African followers buried his heart under the tree where he had spent his last hours; his body they embalmed as well as they could, and sent to England. Here it was buried in Westminster Abbey. And on his grave this epitaph is inscribed: "For thirty years his life was spent in an unwearied effort to evangelize the native races, to explore the undiscovered secrets, and abolish the desolating slave trade of Central Africa, and where, with his last words, he wrote: 'All I can add in my solitude is, May heaven's richest blessing come down on every one, American, English, Turk, who will help to heal this open sore of the world.'"

PUTTING THE LESSON INTO THE LIFE OF THE CLASS

It is said that an English missionary who was traveling in Africa found a native who was carrying about part of a very old coat, which had evidently been made in England. The missionary asked about it. The man smoothed the coat lovingly with his hand, and told this story: "Ten years ago I traveled with the man who owned this coat, for I was one of his helpers. He gave the coat to me and I love it because it was his. He was such a wonderful man that if you saw him only once, and talked with him, you would remember him always. He was a white man who treated black men as

his brothers; his eyes were keen and piercing, but his words were always gentle, and his manners were always kind. It was a delight to have him for a leader, for he knew the way to the hearts of all men." That man was David Livingstone. Do you think that you Juniors can live your lives so that there will ever be people who feel that way about you? Do you treat all the boys and girls in your school as if they were your brothers and sisters? Are your words always gentle? David Livingstone won the hearts of even the most savage men of Africa because he was so kind, so gentle, so considerate. In these points he is a good example for you to follow.

David Livingstone had set a goal for himself. He kept his face steadily set toward that goal. He would not turn back. When you make a good resolution do you carry it through, or do you "fall down" at the first opposition? Do you stick it out or do you fail? Keep before you David Livingstone's example when you are tempted to give up trying.

David Livingstone promised his followers that if they went with him to the sea, he would go home with them. He kept his promise. Do you always keep your promises?

THE LESSON TRUTH IN YOUR LIFE

David Livingstone carried the gospel into the dark places of the world because he himself was a doer of the Word. Are you carrying the gospel light among your friends and companions by living as Jesus would have you live and by doing unto others as you want them to do to you? Try this, if you have not already tried to live according to the Golden Rule.

NOTEBOOK WORK

Complete the story of David Livingstone, which you have begun in your notebook.

EXPRESSSIONAL SESSION**HOW I MAY BE A LIGHT BEARER**

Luke 2:32

SUGGESTIONS FOR THE LEADER'S OPENING ADDRESS

We Juniors who live here in the light, in free America, cannot realize how black the darkness of heathen Africa was in the days before Robert Moffat and David Livingstone went there. Remember that in those days, even America was partly darkened by the blot of slavery, which has been taken away. But still there are many places in the world which are lost in the darkness of sin. We want to help to send to them the good news of the Light of the World—of Jesus who came as a light to lighten the Gentiles. We can help to spread the light by our prayers, by our offerings for missions, by our own examples. It is true that we are only little lights, but we can show some brightness, by reflecting the glory of Jesus, the great Sun of righteousness.

THE CLASS PRAYER

Our Father in heaven, help us to spread the light of the gospel in all the world. We want to give the light of the knowledge of thee to all people, particularly to those who are still in the deepest darkness and ignorance. Help our missionaries who are teaching them about thee, and to know right ways of living. We ask for Jesus' sake. Amen.

VERSES FOR USE IN THE MEETING

John 8:12; 9:5; 12:35, 36; Matthew 13:43; II Peter 1:9; Philippians 2:15.

**HYMNS THAT MAY BE USED IN CONNECTION
WITH THE MEETING**

"The Light of the World Is Jesus."

"O Light of Life."

"O Christ, Our True and Only Light."

"Light of the World."

"O Light, Whose Beams Illumine."

"The Morning Light Is Breaking."
"There's a Light Upon the Mountains."

QUESTIONS FOR USE IN THE MEETING

1. Tell briefly the story of David Livingstone.
2. Name some ways in which Robert Morrison and David Livingstone were alike.
3. In what ways were they both light bearers?
4. Why has Africa been called "the Dark Continent"?
5. Are there any Africans in our country? How can we help them?
6. How can you let your light shine before others?

TOPICS FOR DISCUSSION OR REPORTS

1. Light Bearers Across the Sea.
2. Light Bearers at Home.
3. How Juniors Can Spread the Light.
4. The Light of the World.
5. What Jesus Said About Giving Light.
6. Giving Light to the Dark Continent.
7. Giving Light to Those Who Are in Darkness at Home.
8. How Juniors May Reflect the Light at School.

SOME SAYINGS OF DAVID LIVINGSTONE

"The end of the geographical feat is only the beginning of the enterprise."

"I am a missionary, heart and soul. God had an only Son, and he was a missionary. A poor, poor imitation of him I am, or wish to be. In this service I hope to live; in it I wish to die."

"Cannot the love of Christ carry the missionary where the slave trade carries the trader?"

"Anywhere, provided it be forward."

"I would venture everything for Christ."

"If I live, I must succeed in what I have undertaken; death alone will put a stop to my efforts."

"Fear God and work hard." (Livingstone's motto and the last public words he uttered in Scotland.)

CHAPTER XXXIX

WEEK DAY SESSION

THE STORY OF JOHN G. PATON

II Kings 6:16; Psalms 135:15-17; 148:11-13; Matthew 28:20b; Mark 16:15; John 4:5-16; Philippians 4:13; James 1:22a.

THE MEMORY VERSE

“And my God shall supply every need of yours according to his riches in glory in Christ Jesus.”—Philippians 4:19.

THE LESSON STORY

Eleven years after the birth of David Livingstone another Scotch boy was born, who was also to be a missionary to savages—the heathen cannibals of Polynesia, the islands of the southern Pacific Ocean.

Probably you have read in books of adventure of wonderful coral islands, where the most beautiful fruit trees grow, where the skies are almost always blue, the sand white and glistening, and everything seems beautiful. And in your stories of adventure you have read, too, how these islands are often inhabited by savage men and women who are cannibals, and who attack all newcomers to their land. It was to such people as these that John G. Paton went as a missionary.

Paton was born May 24, 1824, near Dumfries, in Scotland. His father was a stocking maker, and the family, as so often has been the case in the families of the missionaries about whom we have studied, was poor. There were only three rooms in the little house. One of these rooms was a shop, another was the family living room, and the third was the room to which the father of the family went after each meal, to pray. And from this room he would come out with shining face. He was a true follower of God. He knew that his prayers had been heard.

The little boy, John, went to school, but before he was a man he had learned his father's trade, working from six in the morning until ten at night, and at the same time studying hard at every opportunity. He finally became a teacher and next a worker in the Glasgow City Mission. There he worked with great success for ten years. Then he decided to go as a missionary to the New Hebrides. On April 16, 1858, he and his wife started on the long journey from Scotland.

Look at the map in your day-school geography. Find Australia, where the ship remained for a few days. From there the party traveled for twelve days until they came to Aneityum, the southernmost island of the New Hebrides group. Here the party landed, and it was decided that Mr. and Mrs. Paton should go to Tanna, a small island a few miles north of Aneityum.

The natives of Tanna were of a very low grade. Like all these island people they were superstitious cannibals. When they saw the missionary party they planned to get their goods, but to destroy the missionaries themselves. They persecuted them in every way, trying to kill them many times. They knew that the missionaries' house, close to the shore, was in an unhealthful spot, but they let them build there, and in less than six months after their arrival in Tanna, Mrs. Paton and the baby, which had been born in Tanna, died, and were buried by the missionary. Paton was left alone, except for old Abraham, a converted cannibal chief from Aneityum, and his wife, Nafatu. But God was with him, too, and he did not desert the post. He kept on in the midst of discouragements.

First, it was necessary to build a house on higher ground than that first selected, for Paton, like Livingstone in Africa, found that fever and ague were two of his greatest enemies. He had fourteen attacks before the new house was built. The two Christian native helpers fed them on coconut juice, and native food, and finally he returned to health.

But there was one attack upon him after another. There was a period of drought. Bananas and yams withered. The missionary and his helpers were blamed and sentenced to death unless rain fell, but it came and they were saved. They were blamed for the death of a chief, but were saved because

one of the warrior chiefs declared, "The man that kills Missi [the name they had given to Mr. Paton] must first kill me; the men that kill the mission teachers must first kill me and my people, for we shall stand by them and defend them until death." Again, one New Year's Day two men with painted faces came to the hut, demanding medicine for a sick boy. This was just a pretense, however, and when they were let into the house, they threatened the missionary with their killing stones and their clubs. But Paton's two dogs sprang upon them and drove them off.

Finally one night the little church building was set on fire. The reed fence between the church and the house was ablaze next. Soon the house itself must catch!

Paton seized an empty, useless revolver, and an American tomahawk. He rushed to the blazing fence, to chop it away.

"Kill him! kill him!" yelled the savages.

"Dare to strike me, and my Jehovah God will punish you," Paton answered. "We love you all and for doing you good you want to kill us. But our God is here now to protect us and to punish you."

At that very moment there was a terrible rushing, roaring sound. God had protected his servant who trusted in him. It was the tornado, the terror of all the islands. It burst in tremendous fury upon them, the wind beat back the flames, and there was a deluge of rain which put out the fire.

The natives were frightened. "This is Jehovah's rain! Truly their Jehovah God is fighting for them!" they cried, and in a panic they rushed away.

And in the morning there was a ship in sight, steaming toward the island! It was an English vessel, from Aneityum, and in it Paton left the island where he had been treated so badly. But in four years he returned to the New Hebrides, to take up again his work among the savages.

HANDWORK

Perhaps the class can make a poster, representing a scene on a coral island, with palm trees, native huts, and so on. Make the lower part of the poster of light Manila paper, to represent sand; the upper part, of blue for the bright blue

of the sky. Cut black silhouettes of trees, native huts, the sun, which blazed in the sky, and a few figures of people.

MAP WORK

Put on the blackboard a map of the New Hebrides, and mark particularly the islands of Aneityum and Tanna.

NOTEBOOK WORK

Write for your notebook a short account of the first part of Paton's life and work. Perhaps you can find his picture. At least you can find or draw a picture of a palm tree, to use as your initial decoration.

EXPRESSIONAL ACTIVITY

Finish up and pack the missionary box upon which you have been working.

MEMORY WORK

"We've a story to tell to the nations,
That shall turn their hearts to the right,
A story of truth and sweetness,
A story of peace and light,
For the darkness shall turn to dawning,
And the dawning to noonday bright,
And Christ's great Kingdom shall come on earth,
The Kingdom of love and light."

SUNDAY SESSION

THE DIGGING OF THE WELL

John 4:5-26

THE MEMORY VERSE

"Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall become in him a well of water springing up unto eternal life."—John 4:14.

THE LESSON STORY

"How is this?" called the natives of Aniwa, an island of the New Hebrides, to one another one day. "How is this? We drove away the Christian missionaries. We killed many of them. We stole their goods! But now they have come back in a beautiful new ship, bringing other missionaries with them! Their Jehovah God makes them kind. Perhaps it will be well to learn something about him."

Something like this must have been in the minds of the people of Aniwa, one day in 1866, when John G. Paton and his new wife landed on their island. Aniwa was not far from Tanna. It was a little island only nine miles long and three and one half across. It had no fresh water, except rain water; no native animals except the pig, the dog, and the rat; no occupations except warfare.

But the people of Aniwa were different from the people of Tanna. They received the missionaries more kindly. They allowed them to build a house, though they insisted upon a certain spot. And later the Patons found that this was a spot sacred to their gods, who, they thought, would kill the missionaries for building there!

But the seed sown in Tanna had borne some fruit. One chief of that savage island, Nowar, had always been friendly to Paton. He bound the chief of Aniwa by a promise to help the missionary, and this helped in many ways.

Even in the first days of work Paton succeeded in impressing the people. One day, as he was building his house, he needed some tools and nails. He took a piece of bark and wrote upon it a message. Then he asked an old chief Namakei to take it to Mrs. Paton.

"What do you want?" asked the chief, for the people of the New Hebrides knew nothing of writing. They were, in this, like the Cree Indians. Mr. Paton himself tells us about this. "I replied, 'The wood will tell her.' He looked rather angry, thinking that I befooled him, and retorted, 'Who ever heard of wood speaking?' By hard pleading I succeeded in persuading him to go. He was amazed to see her looking at the wood and then fetching the needed articles. He brought back the wood and eagerly made signs for an explanation. Chiefly in broken Tannese I read to him the

words, and informed him that in the same way God spoke to us through his Book. The will of God was written there, and by and by, when he learned to read, he would hear God speaking to him from its page, as Mrs. Paton heard me from the bit of wood. A great desire was thus awakened in the poor man's soul to see the very Word of God printed in his own language. He helped me to learn words and master ideas with growing enthusiasm. And when my work of translating portions of Holy Scripture began, his delight was unbounded and his help invaluable. The miracle of a speaking page was not less wonderful than that of speaking wood!"

Another story of the way in which Mr. Paton won the hearts of the people is the way in which he dug a well, which supplied water for the needs of the people.

Aniwa had no springs or streams. As in Bermuda, and many other coral islands, the people were dependent on the rains for water to drink. Mr. Paton decided to try to dig a well. The natives thought that he was crazy, but by bribing them with English fishhooks, he persuaded them at first to help him; but when the depth of the hole had reached twelve feet the sides caved in and they could dig no longer. However, Mr. Paton rigged up a sort of derrick, and the natives pulled up the loaded pails, while he dug.

Day after day he dug, his heart sinking, he says, with the sinking of the well. But, he says, too, "The phrase 'living water,' 'living water,' kept chiming through my soul like music from God, as I dug and hammered away."

Finally the hole was thirty feet deep. The natives expected to see him fall through to the sea. There was no water, as yet, but the soil was deep.

"To-morrow," Mr. Paton said, "I think Jehovah God will give us water from that hole."

"No, Missi," the chief replied, "you will never see rain coming up from the earth on this island. If you reach water you will drop through into the sea and the sharks will eat you."

"Come to-morrow," said Paton.

Early in the morning he descended into the well. He dug a small hole two feet deep. Up spurted a stream of water. Was it fresh or salt? That was the question. He tasted it.

It was fresh! It was living water from Jehovah's well! He almost fell on his knees there at the bottom of the well, to thank God for his goodness.

When the mud had settled a little he filled a jug and handed it up to the natives, telling them to taste it.

At last the old chief took the jug, shook it, put his finger into it, and tasted it.

"Rain! Rain!" he shouted. "Truly it is rain! But how did you get it?"

"Jehovah my God gave it out of his own earth in answer to our labor and prayer," said Paton. "Go and see it springing up."

But the natives were frightened to go too near. Grasping one another by the hand they formed a line and peered in, until all had seen the water.

"Wonderful, wonderful!" they kept exclaiming. "Wonderful is the work of your Jehovah God. The world is turned upside down since Jehovah came to Aniwa! Missi, what can we do to help you now?"

Mr. Paton directed them to bring coral blocks with which to line the well, and at last a well was built, thirty-four feet deep and eight feet wide at the top. This well became an object of great pride to the people of Aniwa. They could not be sufficiently thankful for it.

The next Sunday the old chief Namakei preached a sermon about the well. His eyes flashed as he spoke:

"Friends of Namakei, men and women and children of Aniwa, listen to my words! Who ever expected to see rain coming up through the earth? It has always come from the clouds. Wonderful is the work of this Jehovah God. No god of Aniwa ever answered prayer as the Missi's God has done. Something here in my heart tells me that the Jehovah God does exist, the Invisible One, whom we never heard of nor saw until the Missi brought him to our knowledge. The coral has been removed, the land has been cleared away, and lo! the water rises. Invisible until this day, yet all the same it was there. So I, your chief, do now firmly believe that when I die, when the bits of coral and the heaps of dust are removed which now blind my old eyes, I shall then see the invisible Jehovah God with my soul, not less surely than I have seen the rain from the earth below. From this day, my

people, I must worship the God who has opened for us the well, and who fills us with rain from below. Henceforth I am a follower of Jehovah God. Let every man that thinks with me go now and fetch the idols of Aniwa, the gods which our fathers feared, and cast them down at Missi's feet. The Jehovah God has sent us rain from the earth, why should he not also send his Son from heaven? Namakei stands up for Jehovah."

For days after that sermon the people brought to the mission house their idols of wood and stone, which were burned, or cast into the sea. Aniwa had become Christian. Mr. Paton had won the hearts of the people. Through his example they were no longer cannibals, but followers of Christ.

PUTTING THE LESSON INTO THE LIFE OF THE CLASS

When John G. Paton was only a young man in Scotland he heard the command of Jesus ringing in his ears: "Go ye into all the world, and preach the gospel to the whole creation." He says that they were his "marching orders." But Christ's command was not meant for John G. Paton alone. What about you?

When the people of Aniwa became followers of Christ, they brought all their idols to the missionary to be burned. There are other idols than those of wood and stone. If there is anything that we love more than we love God it is an idol. We must give up these things when we become true followers of Christ.

John G. Paton knew that he was doing what God wanted him to do. He trusted him in times of the greatest peril and danger. He felt even when he was alone among the heathen, as Elisha did when the Syrians were near by, that because God was with him, "they that are with us are more than they that are with them." Is that the way in which you feel? Or aren't you certain that you are doing God's will?

THE LESSON TRUTH IN YOUR LIFE

Jesus told the woman of Samaria that the water which he would give her should become a well of water springing up unto eternal life. The well which John G. Paton dug in Aniwa was truly a well of living water for the heathen. We

know about Christ, the living Water. Let us not refuse the gift of eternal life which he offers us. Let us accept it as gladly as the heathen of Aniwa accepted the living water from the well.

MAP WORK

Mark Aniwa on your map.

WHAT HAS HAPPENED IN THE NEW HEBRIDES

Dr. Paton's work for the New Hebrides continued many years. He died when he was eighty-one years old, after a life of usefulness. Seven years before he died, he told of some of the things that had been done in these cannibal islands, where he had taught so many years.

"Our older stations show a marvelous record. On Tongoa, Mr. Michelsen admitted to the Lord's table converts from heathenism, to the number of two hundred in the year 1895 alone; and he has two hundred more in his preparatory class. There are thirty native evangelists under him, and eighteen hundred and fifty pupils at their mission schools. On Nguna and its islets, Mr. and Mrs. Milne have a church with seven hundred and fifty communicants, one thousand seven hundred ordinary worshipers, thirty native teachers, an annual contribution of about eight hundred dollars for support of native evangelists, and arrowroot valued at six hundred dollars per annum for support of missionaries. That church has sent out thirty-eight married couples as native evangelists to other islands, who have pioneered for Christian missions, and prepared the way for the gospel—a church called out of heathendom joyfully sending forth missionaries to the heathen. And so on, all round the group—Epi, Erromanga, Aneityum. Christ is winning souls out of the heathen world. Several of these islands are entirely Christian, at least by profession and by outward custom and practice. But others are as yet crying through their cannibalism for the coming Christ. Four or five great centers of heathenism remain untouched. May God spare me to see the missionaries planted, who are to break through into these fortresses of Satan, and I shall gladly lie down and rest!"

EXPRESSIONAL SESSION**LIVING WATER**

Revelation 21 :6 ; 22 :1, 17

SUGGESTIONS FOR THE LEADER'S OPENING ADDRESS

Many times in the Bible we find that living water was a sign from God to his people. When the children of Israel longed for water in the desert, God told Moses to strike the rock and water for the people to drink would come forth. And so God showed that he was among them.

When the land was suffering from drought at the time of Ahab, because of the wickedness of the people, Elijah the prophet prayed, and God sent rain to water the earth. "Living water" was fresh water, and so the woman at the well knew what Jesus meant when he said that God would give "living water." We, too, know what living water is. We know how necessary it is for the life of all people and all animals and all plants. So Jesus is the living Water which gives us eternal life. Let us thank God that he has given us Jesus, the living Water of eternal life.

THE CLASS PRAYER

Our Father in heaven, we thank thee for the water of life which thou hast given us. Let us take of it freely and thankfully, praising God for his goodness to us and to all people. Let us try to help in every way those who are taking the living water to the people of heathen lands, who need it so much. For Jesus' sake. Amen.

VERSES FOR USE IN THE MEETING

Exodus 17:5-7; I Kings 17:1; 18:41-45; Isaiah 12:3; Proverbs 10:11; Psalms 86:9, 10; 72:18, 19; 135:15-18.

**HYMNS THAT MAY BE USED IN CONNECTION
WITH THE MEETING**

"I Heard the Voice of Jesus Say."

"Give, Said the Little Stream."

Missionary hymns.

QUESTIONS FOR USE IN THE MEETING

1. What were John G. Paton's "marching orders"? Do they apply to you?
2. In what way did the well of living water in Aniwa help the people to become Christians?
3. In what way can we follow the example of the Christian savages of Aniwa?
4. Find some likeness between Paton and the following missionaries, or between his work and theirs.
 - (a) Paton and Carey.
 - (b) Paton and Morrison.
 - (c) Paton and Judson.
 - (d) Paton and Evans.
 - (e) Paton and Livingstone.

TOPICS FOR DISCUSSION OR REPORTS

1. Paton's Marching Orders.
2. The Talking Bark.
3. A Coral Island and Its People.
4. John G. Paton.
5. Living Water.
6. Geography of the New Hebrides.
7. How Juniors May Help to Give the Living Water to Others in Our Everyday Life.
8. How Juniors May Help to Give the Living Water to Those Far Away.

PARAGRAPHS FOR USE IN THE MEETING

The missionary must show the heathen that God can supply every need.

The changes in the New Hebrides are wonderful. John G. Paton tells us: "We give each missionary a station. We surround him with native teachers who pioneer amongst the villages within reach. His life work is to win that island, or that people, for God and civilization. He masters their language and reduces it to writing. He translates and prints portions of the Bible. He opens schools and begins teaching the whole population. He trains his converts to become church members. He holds the fort and toils and prays until the gospel of Jesus has been preached to every creature whom he can reach."

LIVING AS JESUS LIVED

CHAPTER XL
WEEK DAY SESSION
COURAGE TO DO THE RIGHT

Daniel, chapter 1

THE MEMORY VERSE

“Watch ye, stand fast in the faith, quit you like men, be strong.”—I Corinthians 16:13.

THE LESSON STORY

What would you do if you were in a foreign land, far from your home, your parents, your friends? Would you be so frightened that you would do just exactly what you were told to do, even if it was something forbidden at home, or would you try to keep the rules that your mother and father had made for you?

That was the problem which came to a Jewish boy, carried away captive to Babylon twenty-five hundred years ago. Nebuchadnezzar, the great king of Babylon, had attacked Jerusalem, the capital city of the Jews. He had been victorious in the siege, and he carried home with him as captives many people of high rank—princes and nobles and those of wealth.

Among these captives there were many boys. It was the custom in those days for victorious rulers to train such boys to be their attendants. And these chosen captives were well treated. They had comfortable places in which to live, schooling, and good food. Babylon was a great and wonderful city, full of great treasures, it had great palaces and great temples. The people worshiped many gods, but particularly the god Marduk. They were well educated. They lived luxuriously.

There were four boys among those taken from Jerusalem to Babylon who were particularly noticeable. They must

have been strong, fine-looking boys, for they were among those whom the king selected to be trained as his particular attendants. Their names were Daniel, Hananiah, Mishael, and Azariah. One day the captives from Palestine were summoned before Ashpenaz, the prince whom the king had put in charge of them. First he told them that their names were to be changed. From this time on they were to be called by Babylonian names. Daniel was renamed Belshazzar; Hananiah became Shadrach; Mishael was Meshach; and Azariah became Abed-nego. Then they were given food to eat from the royal table—wonderful dishes of meat, prepared in strange ways; wine, cakes and pastries of various sorts, such as they had never seen in Jerusalem. Some of the boys from Palestine ate the food greedily. It looked so good to them, and it tasted good, too.

But Daniel knew that to eat such food and to drink wine was against the rules which God had given to the Jewish people, his followers. He knew that before this food had been served to them it had been offered to idols. He knew that there was much food that God had forbidden the Jews to eat. He and his three friends decided that they would not eat it.

You can imagine how much courage it must have taken to make this decision, and how frightened Daniel must have been as he asked the steward to allow them to eat more simple food than the people of Babylon ate. But he was brave. He went to the prince and put the question squarely before him. He was so polite and so well behaved as he made his request that the prince answered him in the same way.

"I fear my lord the king," he said, "who has appointed what you are to eat and drink. If you eat other things, and then do not look so well as do the other boys of your own age, I shall be punished—perhaps even die because I have disobeyed the king."

When Daniel found that Ashpenaz would not grant his request he went to another man, the steward who was in charge of their food. He did not ask quite so much this time. He asked that he and his friends be allowed to eat and drink for ten days what they wanted to eat and drink—fresh vegetables and clear water.

"Then," he said, "you can tell how we look, and if we are paler and thinner than those who eat the king's rich food and drink his wine, we will eat and drink those things, too."

Daniel made his request so politely that the steward granted it. For ten days the four boys denied themselves. They ate good food, and drank water. And at the end of the time they looked far better and were in far better health than were those who had indulged themselves. So after that the steward allowed them to do as they wanted and to eat those things which they had learned at home in Jerusalem that it was right for them to eat.

And because these four young men obeyed God's rules and tried to do as he had commanded them to do, he "gave them knowledge and skill in all learning and wisdom." To Daniel God gave, besides, understanding in visions and dreams. At the end of the time of preparation when they were taken before King Nebuchadnezzar, they were found in every matter of wisdom and understanding, ten times better than all the wise men in the king's realm.

God had rewarded them for their self-control, as he always rewards those who are self-controlled. Clear eyes, clear brain, good health—these are the rewards which he gives to those who are temperate and moderate, who obey his laws, and try to do what they know it is right for them to do.

MAP WORK

Draw on the board a map of Assyria, Babylonia, and Palestine and trace the direct way from Jerusalem to Babylon.

NOTEBOOK WORK

Write in your notebook the story of Daniel the boy, and how he kept God's rules when in a heathen country.

EXPRESSIONAL ACTIVITY

Do you always try to be obedient to your parents, and to keep the rules which they have given you? Try particularly this week to follow their rules, as Daniel followed the rules given him at home in Jerusalem even when he was in far-away Babylon.

MEMORY WORK

DARE TO BE BRAVE

"Dare to be brave, dare to be true,
Strive for the right, for the Lord is with you;
Fight with men bravely, fight and be strong,
Christ is your Captain, fear only what's wrong."

SUNDAY SESSION

EXERCISING SELF-CONTROL

I Corinthians 9:24-27; Hebrews 12:1, 2.

THE MEMORY VERSE

"And every man that striveth in the games exerciseth self-control in all things. Now they do it to receive a corruptible crown; but we an incorruptible."—I Corinthians 9:25.

THE LESSON STORY

Daniel and his friends, Shadrach, Meshach, and Abednego, showed when they were in Babylon that they had learned the lesson of temperance. Their courage in doing what they knew was right proved that they knew the meaning of the word "self-control."

Do you know, that little person "Self" is the greatest tyrant, the worst master that we know, if we let him always have his own way? But, on the other hand, he can be a very good master, too, if we control him, and train him aright.

Over six hundred years after the days of Daniel, there was a man who wrote about self-control—a man about whose life we have already studied in our lessons of this year, one of the greatest followers of Christ who ever lived, one of the greatest preachers and teachers the world has ever known—the Apostle Paul. And Paul preached and practiced the same doctrine that Daniel had practiced hundreds of years before.

Paul wrote about this doctrine in one of his famous letters to the people of Corinth. Do you remember where Corinth

is? It is far away from Babylon, far from Jerusalem, in the country of Greece, in the southern part of Europe. Greece, you remember, is the country where so much of the art and literature of the world began. Read over again Chapter XXVII, which tells about Paul's first experiences in Greece. Corinth was in the southern part of Greece on the Isthmus of Corinth. Find it on the map in your day-school geography. It is still one of the famous cities of the world.

You remember, do you not, that the people of Greece were very fond of games—by which they meant foot-racing, and chariot-racing, and wrestling, and gladiatorial fights. To them they were something like our big college football games are to us. Great crowds gathered in the huge stadiums, or arenas, thousands of people acclaiming the winners in the various sports. And these winners received as their reward only a wreath of laurel or of pine, which would fade in a short time. For weeks and months beforehand the young men of Greece would prepare for these games. No trouble was too great for them to take in getting ready; no exercise was too severe.

At Corinth there were given each year the "Isthmian Games," called by this name because Corinth was situated on an isthmus. And Paul, in writing to the people of Corinth about self-control, gave them a comparison that they would understand because they knew so well how the young men prepared for the games. "Know ye not that they that run in a race run all, but one receiveth the prize? Even so run; that ye may attain. And every man that striveth in the games exerciseth self-control in all things. Now they do it to receive a corruptible crown; but we an incorruptible. I therefore so run, as not uncertainly; so fight I, as not beating the air: but I buffet my body, and bring it into bondage; lest by any means, after that I have preached to others, I myself should be rejected." All the men who took part in the games had prepared themselves for the contest, he said: They kept their bodies in good training; they took exercise regularly; they did all in their power to win. And after all, what was the prize? Only a wreath, or crown, of leaves which would fade in a few days.

Then he added this lesson: Men do all these things for the sake of a "corruptible crown," a fading wreath of laurel

or of pine. But we, who follow Christ, are trying to win a greater crown in heaven, a crown which will never fade. Then we should exercise self-control much greater than that of those men who took part in the Greek games, for the crown which we hope to win is much greater than theirs—the crown of eternal life. We must remember, too, that in the struggle for the crown of eternal life, each one of us can win. There is not only one reward as in the Grecian games. There are rewards for each and all when we come to the heavenly home.

PUTTING THE LESSON INTO THE LIFE OF THE CLASS

You Juniors know how the boys on the football team train for the games—how they give up certain things to eat which would be bad for them; how they go to bed early; how they never, never, smoke cigarettes. They do it to help them win, because they are loyal to their school. Can you “exercise self-control” all the time, for the sake of your loyalty to the wishes of Christ and for his glory? Try it.

When you tease mother to let you stay up longer than usual at night, when you know that you have to get up to go to school in the morning, are you exercising self-control?

A boy or a girl, or even a man or a woman, who is self-controlled is rare. And the way to be a grown-up who is self-controlled is to be a self-controlled boy or girl. Begin now, and you won't have so much trouble when you are grown up.

Temper is another hard master. The boy or the girl who is self-controlled never lets his temper get away from him.

THE LESSON TRUTH IN YOUR LIFE

The lesson of self-control is a lesson that every true follower of Christ must learn. If we learn it when we are Juniors, we will find that when we are men and women, it will be easier for us to live as God wants us to live, and easier for us to do his will.

DICK'S HERO

It must not be supposed that he was simply and exclusively Dick's hero. The whole nation delighted to do him

honor, and in the little white schoolhouse at the Corners he was spoken of almost as one would speak of Franklin and Webster. Indeed, on one occasion, when Miss Richards asked the primary class who was the Father of their country, they had chanted in solemn chorus the name of Dick's hero.

But Dick felt that in a special sense his hero belonged to him. In the first place the boy bore the great man's name, and cherished his cumbrous initials with pride and satisfaction. Furthermore his father and the famous statesman had been friends and classmates at a certain old academy not far from Dick's home. They had exchanged patriotic essays and original problems in geometry and even some poetical translations of Homer, which Dick read with awe in his father's scrapbook. He secretly looked forward to the day when there should come a knock at the door and a voice should say: "Does Dr. Mason live here? I used to go to school with him, and I know he will remember me." But so far Dick had had to content himself with reading the boyish letters and scraps of writing kept in the upper drawer of the old bookcase. It was of a certain black tin box in this drawer that Dick was thinking now, as he sat in the open doorway. He had to write a composition about "A Hero of Bunker Hill," and he knew that in that tin box there was an old composition of his father's that might help him. He asked his Aunt Abby about it.

"Father wrote an essay, once, on 'The Seventeenth of June,'" he said, "and I suppose he'd let me look at it. Perhaps he told about some of the officers. It's in that tin box in the bookcase."

"Of course your father would let you read it," Aunt Abby agreed. "I'm glad you know where it is."

Aunt Abby settled herself with her mending basket beside her, and Dick opened the box with careful fingers. It was filled with neatly folded papers, each indorsed in a clear round hand. The titles were well known to him, for several of these boyish essays he had read again and again. "My First Trout," "How I Built a Canoe," "The Old Swimming Pool"—these brought his father's boyhood very near to him. At last he found the paper he was looking for, "The Seventeenth of June," but as he opened its blank yel-

low folds a second paper fell out, and Dick caught his breath, for there in his hero's familiar hand were the words "A Hero of Bunker Hill."

To do Dick justice, this was a genuine surprise to him, for he had never cared to open that particular paper before. He had expected to find in his father's essay a few facts which might help him to give to his own effort some historical accuracy; and here was the very subject written upon from a boy's point of view, it is true, but in what Dick felt sure was a masterly way. The clock ticked heavily as Dick struggled with his temptation. How easy it should be with a little turning and twisting to write something that would make Miss Richards proud of him. He could see the pink glow in her cheeks and the light in her eyes which always came when she was pleased. No one would ever know. Aunt Abby didn't care for such things, and his father didn't even remember that the paper was there or it would have been filed with the rest of the hero's writings. If his father had been at home, he would have told him all that he could remember—Dick felt sure of that. It would do no harm to read the essay. Perhaps he wouldn't use a word of it; he only longed to see what the other boy had made of such a subject. Dick stared at the box with unseeing eyes while he argued with himself.

"How easy it would be to begin mine if I only knew what he did!" thought Dick. "I don't believe anybody would ever know if I should copy it all."

Then Dick's true self spoke and spoke aloud, but in a faint voice that did not sound at all like his own.

"Aunt Abby," said he, "you'd better take away this box and hold on to it until I get my composition done. I'm afraid I shall copy something, and I don't want to."

You see, Dick was learning the lesson of self-control. He did not yield to temptation. He worked hard and wrote his composition for himself.

How glad he was the next day that he had done so when there was a visitor at school to listen to their compositions. And when the gentleman spoke to them at the end of the period they found that it was the hero for whom Dick had been named! Dick felt that the day could not possibly con-

tain any more joy than when the speech was finished in this way:

"I am going to take Dick with me to show me the way to his father's house, for I've come too far to run any risks of getting lost myself, or of losing Dr. Mason. But I have something to say to you before I go. When I was a boy about Dick's age I wrote a composition on the same subject that was given to him. If I live to be a hundred, I shall never forget how hard I worked over it. I believe I could repeat some of it now if I should try; but I shan't try, for it wasn't nearly so good as Dick's."

Dick felt a little uncomfortable at so much praise and resolved to tell the whole story on the way home. It would be easier than to hear himself complimented. The thought had suddenly flashed across his mind how narrow had been his escape from the bitterest disgrace, and his thankfulness was tempered by an earnest humility that became him well. Bravely he made his confession as the great touring car swung smoothly along the dusty highway, and the long minute of silence that followed tried his very soul. Was it possible that he, William Mason's son, had come so near being a cheat? And was the great day to be spoiled, after all?

Then Dick's hero spoke in his big, comfortable voice.

"Well, my boy," he said, "we all have our battles to fight, but every time we win we're just so much stronger for the next time, and I think you certainly came out ahead. I'm glad you told me, for now we can all celebrate the victory together. And what a perfectly magnificent time we are going to have!"

—Adapted from MARTHA A. L. LANE.

EXPRESSIONAL SESSION

HOW JUNIORS MAY EXERCISE SELF-CONTROL

Galatians 5:22-26

SUGGESTIONS FOR THE LEADER'S OPENING ADDRESS

The Bible tells us many things about temperance and moderation and self-control. It tells us that we should exercise self-control in all things; that whatsoever we do, we

should do it to the glory of God. Daniel, even when he was a boy, had learned the lesson of self-control. He knew that it was better for him to do what was right than to enjoy the pleasures of eating and drinking the food of the Babylonians. Moses, when he was only a young man, knew that it was better to be among the people of God, the children of Israel who were downtrodden and oppressed, than to be a great prince of the Egyptians. He had a hot temper which he had to learn to control before he could become a leader. And except for Daniel and his friends, we do not know even the names of the princes of Israel who were captives in Babylon. We know nothing about the friends that Moses might have had in the court of Pharaoh. God helped them to become great men, men who had learned to control themselves, for no man can become a true leader who does not know how to give up often the way which seems pleasantest and to take the harder way, which is right. One of the first steps, then, in becoming the kind of men and women that God wants us to be is to learn self-control.

THE CLASS PRAYER

Our Father in heaven, help us, even while we are only Juniors, to learn some of the lessons of self-control. Help us to choose the right path. Help us to be moderate and temperate in everything. Help us to keep from too much play, from indulgence in food, from any display of bad temper or of sulkiness, which things show that we have not learned the lesson of self-control. Help us to learn this lesson while we are young. For Jesus' sake. Amen.

VERSES FOR USE IN THE MEETING

Philippians 4:5; Acts 24:25; Galatians 5:23; II Peter 1:5-9.

HYMNS THAT MAY BE USED IN CONNECTION WITH THE MEETING

"Yield Not to Temptation."

"O Master, Let Me Walk with Thee."

"Dare to Be a Daniel."

QUESTIONS FOR USE IN THE MEETING

1. How can a Junior gain self-control?
2. How did Daniel show that he had been an obedient boy at home?
3. What can you tell about the Isthmian games at Corinth?
4. Where can a Junior get courage to do the right?
5. How can a Junior show courage for the right and self-control?

TOPICS FOR DISCUSSION OR REPORTS

1. Suppose That You Were a Prisoner in a Foreign Land. Would You Show Courage for the Right?
2. Keeping Home Rules Away from Home.
3. How the Greeks and Romans Prepared for Their Great Games.
4. Training for School Days Nowadays.
5. How a Junior Can Train for Life.
6. There Is an Old Saying, "Doing in Rome as the Romans Do." What Does This Mean?
7. Showing Courage for the Right and Self-Control.

TO READ DURING THE MEETING

Habits are very strong masters. If I make it my habit to do the right, as Daniel did, I will find that it grows easier and easier each day.

It is as easy to form good habits as it is to form bad habits. I will try to form good habits of self-control when I am a Junior. Then when I am grown up, I will find that self-control is a habit.

Sometimes it is very hard to do right. But I will try always to do it, even when it is hard. Then by being brave in the little things which seem hard now, I will find that I am more courageous for the right when I grow up.

Just as I exercise my body muscles in the gymnasium at school, I will exercise my courage and my self-control, so that they will grow stronger.

CHAPTER XLI
WEEK DAY SESSION
BANDED TOGETHER FOR THE RIGHT

Jeremiah, chapter 35

THE MEMORY VERSE

“And if a man prevail against him that is alone, two shall withstand him; and a threefold cord is not quickly broken.”
—Ecclesiastes 4:12.

THE LESSON STORY

Boy scouts of the present day, and girl scouts, too, know what it means to be “banded together for the right,” for boy scouts have all taken the scout oath, promising three things:

“On my honor I promise that I will do my best—

1. To do my duty to God and my country.
2. To help other people at all times.
3. To obey the scout law.”

And if the boys really obey the scout law, it will help them to be truthful and honest and polite; obedient to those who have authority over them; kind to animals. Probably every boy scout in America knows how much easier it is to do all these things, when others are trying to do them, too. When a group of scouts get into a crowded trolley car, they don't scramble for seats. They call out cheerfully, “A scout never sits in a crowded car,” and cling to the strap. In trying to do right, it certainly is much easier to do things together, than when you are all alone, is it not?

Long, long years before Paul, and even before Daniel, in the days when the people of Palestine were ruled by their own king, there was a man named Jonadab, the son of Rechab. He saw that the people were not obeying God's laws, that they were indulging in too much luxury and in too much strong drink.

So he called together the members of his family, and he made them promise that as long as they lived, as long as their children and their grandchildren and great-grandchildren lived, they would never drink wine; they would never live in large cities where there were so many temptations to evil; they would always live in tents, watching their sheep and cattle. These men called themselves the Rechabites because they belonged to the family of Rechab.

Years and years, even centuries passed by, and the descendants of Jonadab the son of Rechab remembered the promise made to their ancestor. At last the day came when the people of Israel had become so wicked that God had to punish them. He was punishing them by letting the king of Babylon besiege their beautiful city, Jerusalem, and take them captive. The Rechabites had come into the city at the time of the siege.

There was a man in Jerusalem who knew that God was angry with the people of Israel because of their disobedience. This man was Jeremiah the prophet. He sent for the Rechabites to come to the Temple. In the presence of those in authority he offered them wine to drink.

"We will drink no wine," the chief of the Rechabites said. "We promised our ancestor Jonadab that we would not drink wine nor live in cities. We intend to keep our promise."

What a great lesson that was for the people of Israel who had broken God's laws! They had promised to serve him, but they had broken their promise. The Rechabites were obedient to their earthly ancestor, but God's chosen people were disobedient to their heavenly Father.

Jeremiah's lesson to the people of Israel, the lesson which the Rechabites had learned, of obedience to law, is a lesson which we in America should learn, too.

A few years ago, in 1919, the people of the United States added a new amendment to the Constitution, an amendment which we call "the Prohibition Amendment," or "the Eighteenth Amendment." All saloons and places where liquor and strong drink were sold were supposed to be closed. All places where liquor was made were supposed to be shut down. But they were not. There were many people in the United States who did not obey the law and

who broke it constantly. The people who had been banded together to fight for prohibition had thought that the struggle was over. But they found that this was not so. They found that they had to fight to enforce the law, that is, to make people obey it.

Does it not seem a terrible thing that many of the people of the United States should break one of its laws, and should even laugh at breaking it? The Rechabites kept the law which was made by their ancestor. The Jews did not keep the law given them by God. Many of the people of the United States are not keeping the law of the United States.

But if all the Junior boys and girls in the United States should feel that they must keep the law and teach their younger brothers and sisters to keep the law, in time we would have real prohibition in our land; we would be doing as did the Rechabites, the descendants of Jonadab—keeping the law which was made by those older and wiser than we are, about the drinking of strong liquor. If we band ourselves together to keep the law and to do right, we can do what none of us can do singly. Remember that our American motto is "United we stand," and let us all stand together for the right, and for keeping the laws of our government.

HANDWORK

Write on the blackboard the words of the Rechabites to Jeremiah, "We will drink no wine."

NOTEBOOK WORK

Copy in your notebook the following part of the Eighteenth Amendment of the Constitution of the United States: "The manufacture, sale, or transportation of intoxicating liquors within, the importation thereof into, or the exportation thereof from the United States and all territory subject to the jurisdiction thereof for beverage purposes is hereby prohibited."

EXPRESSIONAL ACTIVITY

Resolve this week to keep the rules of your school and of your parents. Be obedient to these laws and you will be obedient to good citizenship laws as you grow older.

MEMORY WORK

To the National Flag: "I pledge allegiance to my flag and to the Republic for which it stands: one nation, indivisible, with liberty and justice to all."

SUNDAY SESSION

UNSELFISH SERVICE

Nehemiah 5:14-19

THE MEMORY VERSE

"The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many."—Matthew 20:28.

THE LESSON STORY

During the days of the Great War, there were many patriotic men of great brain and heart who wanted to serve the Government. There were many men who could have made a great deal of money for themselves, who offered to serve our country for a dollar a year, which was really giving their great skill and all their great power to the nation, because they were true patriots.

Over two thousand years ago, at about the time when Daniel lived, there was a "dollar-a-year" man among the Jewish exiles in Persia. His name was Nehemiah, and like Daniel, he held an important position in the Persian government, for he was cupbearer in the court of King Artaxerxes. The position of cupbearer gave him great authority and influence with the king. He probably lived very luxuriously, eating the same food that the king ate, and having all things rich and fine.

And yet Nehemiah gave up all these things. When he heard that his beloved city of Jerusalem was in trouble, he gave up his good position in Persia; he asked the king for aid and went back to Palestine to try to help the people and the land which he loved so much. He was a true patriot, and wanted to aid his country in every way.

He struggled hard to "make things go" in Palestine. He

encouraged the people to build up the wall which had been broken down at the time of Nebuchadnezzar's siege one hundred and forty-four years before. He and his servants toiled at the work, inspecting it each day, arranging how the people should be placed, teaching them God's will for them. And yet all this time he used for the people the money which he received from the king for himself. He supplied food from his own table and from his own money for those who were working on the city walls. He "demanded not the bread of the governor, because the bondage was heavy upon this people." He was a "dollar-a-year" man.

Nehemiah's example of unselfish service, the example of many men in our own times, can stand before us all as what we should like to do. But Jesus' example is, of course, the supreme example of unselfish service. He came into the world from the heavenly home, to save the people of the world from sin. He came not to be ministered unto, but to minister. He suffered even death on the cross for the sake of others. And as we think of Jesus and his love for all the people of the world, we should try to follow his example and to give our services to others, not for what they can do for us, but because we want to follow Jesus' example and to be like him.

PUTTING THE LESSON INTO THE LIFE OF THE CLASS

Here is how pupils in one school performed unselfish service for others.

"In our school we formed a club in order to put into practice some rules of helpfulness that we have studied about, but might not think to do. We decided upon several chores like this: 'I was helpful to some little child'; 'I said "good morning," "thank you" each day this week'; 'I tried to be neat and cheerful.' Next a name was selected. 'The Light Crusade' was chosen, with the motto of the Junior Red Cross, 'I serve.' Every citizen should carry this in his mind and heart.

"Each club member made a book and decided upon special topics for study. Some were: Living Temple, The Home as a Center, My Community, What I Owe to My Country,

My State, Lives of Great Men. Clippings were pasted in books, and others mounted on papers for discussion.

"I like especially the lesson about the home. We made a list of home scenes, buildings, furnishing a home, harmonizing in the home. We decided that a good home is the home which has a good home spirit, although the cooking, furniture, and good taste help, too.

"The candle which is the insignia is lit on special occasions. Some deeds of service that the club rendered are: taking flowers and fruit to the sick; making a first-aid cabinet, a swing and a see-saw for little children; serving cocoa, and other deeds."

THE LESSON TRUTH IN YOUR LIFE

Unselfish service brings a great satisfaction and a feeling of happiness that comes in no other way.

READY TO SERVE IN MODERN TIMES

Did you ever hear the name of Florence Nightingale, the woman who gave her life to service for others, in the days of the war between England and Russia, which was fought in 1854—the Crimean War?

Florence Nightingale was born in Derbyshire, England, in 1820. Her parents were well-to-do, and she was given every luxury. But she was like Nehemiah; she longed to serve, and to do something for others. Even as a child she wanted to help people who were in need. Her father had many shepherds on his estate. Some of them were very poor, and Florence often visited them, taking them food and medicine, when they were sick. As she became older she taught a Sunday-school class of girls. She visited the London hospitals, and saw how unskillfully the sick people were treated there. The more she learned about nursing, the more she felt that she wanted to help sick people by giving them good care. She worked hard to find out the best ways of doing this, visiting hospitals in England, and all through Europe.

And so, when war broke out between England and Russia, she was ready. There was no Red Cross in those days to care for the wounded soldiers, such as there was during the

Great War. Sixty per cent of the soldiers were dying. Something had to be done at once, and Miss Nightingale was asked to get together a band of nurses. In six days she was ready with thirty-eight nurses. They set off to the front. There she found that things were in a terrible condition. There were two miles of sick and wounded men lying in barracks. There was poor food, and not enough of it. Men were dying by the hundreds.

"The first day on duty Miss Nightingale worked twenty hours, and the next day the same. The hospital was cleaned up, windows were opened for ventilation, and additional windows were cut into the walls, a laundry was set up, and a diet kitchen established. 'In about two weeks that dreadful den of dirt, pestilence, and death' had vanished and in its place stood a building, light and well aired throughout, where patients lay on spotless cots, ate appetizing food from clean dishes, had their baths and their medicine at regular intervals, and never for an hour lacked any attention that would help their recovery.

"It was a common sight to see Miss Nightingale by a soldier's bedside at two o'clock in the morning. When the nurses were off duty she would go through the wards, lamp in hand, to see to the comfort of the men. As she passed by they would kiss her shadow as it crossed their pillows.

"Within a few weeks the deaths were reduced from sixty per cent to one per cent. Reports of her work went back to England and she became the nation's heroine, loved and revered by all the soldiers. When the war was over and she planned to return to England a great welcome was prepared for her, but she slipped home unannounced. A great fund of fifty thousand pounds, or two hundred and fifty thousand dollars, was raised as a testimonial to her. This she agreed to accept with the understanding that it would be used to found a hospital. Accordingly, St. Thomas' Hospital in London was built. This became a school for the training of nurses.

"Now Miss Nightingale began to see her dreams come true. The hospitals of England were reformed, nurses' training schools were established, nursing became an honorable profession for women. The National Nursing Association was formed to provide skillful nurses for the sick poor

in their homes, books of great value to her profession, especially her 'Notes on Nursing,' were printed and circulated.

"The modern hospital and the trained nurse of to-day are monuments to the noble service of Florence Nightingale."

EXPRESSSIONAL SESSION

WAYS IN WHICH JUNIORS MAY SERVE

Matthew 25:31-46

SUGGESTIONS FOR THE LEADER'S OPENING ADDRESS

We Juniors want our lives to amount to something. We are planning, all of us, to count for something in the world. We want to help on the world's work and to do those things which will count most for good. Now is the time for us to prepare to do these things. We are going to think to-day of ways in which we can help; in which we can best follow the example of the Master whom we serve, Jesus Christ, our Lord. Let us ask him to help us in what we mean to make of our lives.

THE CLASS PRAYER

Our Father in heaven, help us we pray thee, to serve thee in serving others, and to do good work in the world and for the world. Some of us may help as missionaries, some as ministers; but if we are called to other lines of work, help us to serve thee there, too, and to follow the example of Jesus, who came not to be served, but to serve others. For his sake, we ask. Amen.

VERSES FOR USE IN THE MEETING

II Timothy 2:15; 3:14, 15; Psalm 100:2; John 12:26; Galatians 5:13; Romans 12:1; Revelation 22:3.

HYMNS THAT MAY BE USED IN CONNECTION WITH THE MEETING

"Serve the Lord with Gladness."

"Can a Little Child Like Me?"

- "Father, Lead Me Day by Day."
"True-Hearted, Whole-Hearted."
"The Wise May Bring Their Learning."
"O Jesus, I Have Promised."

QUESTIONS FOR USE IN THE MEETING

1. How can a Junior serve Christ and the world?
2. How did Nehemiah serve his nation?
3. How can a Junior serve his nation?
4. Is it easier to do right when there are others banded together with you, or when you are the only one fighting on a side? Why?
5. Is it a Junior's duty to try to be neat? Why?
6. What is a Junior's duty in regard to throwing papers and rubbish in the street?

TOPICS FOR DISCUSSION OR REPORTS

1. Serving the Nation by Obeying Its Laws.
2. Serving God by Obeying His Laws.
3. Serving God by Helping Others.
4. The Junior Red Cross.
5. How Juniors Can Serve Their Schools.
6. How Juniors Can Serve Their Cities.
7. How Juniors Can Serve Their Parents.

AN ANAGRAM FOR YOU TO SOLVE. THE NAME OF ONE WHO SERVED

"Flit on, cheering angel."

ONE JUNIOR COMPOSITION ABOUT HOW A JUNIOR MAY SERVE

"The problems that boys and girls solve in school life will help them to solve the problems of later life; problems such as those relating to immigration laws, the Negro question, and the modern family.

"The true American boy or girl takes part in the common interests in school life, and so is prepared for the larger community life, later. When he keeps himself physically fit,

he is saving money, time, and lives for his country. In later life he will encourage public hygiene. . . . When he cultivates a taste for athletics or for other games, or for music, or for good moving pictures, he will later enjoy recreation after working hours and encourage good forms of recreation for the children.

"When he keeps his books, papers, desk, floor, and school grounds neat, he is interested in beautiful surroundings. Later he will be able to help to beautify his home.

"When he plays fair in all games and when he possesses self-control and reliability, he becomes more useful to his country, and makes it so that people find it easier to trust each other. He is preparing for business life in the later years and for taking his part in the government.

"When he shows obedience to the will of the leader, which is teamwork, he is working for the good of all his classmates, in school spirit."

Another essay :

"The true American citizen is the citizen who always conducts himself with regard for the welfare of his community and coöperates with his fellow citizens to that end. The welfare of both the citizens and the community depends upon health, education, recreation, transportation, churches, and service; therefore the true American citizen will be interested in all these factors.

"The man who has good health but takes no care of himself is not a true citizen. The health of a community depends largely upon the pure-food and other health laws and how they are enforced. Therefore a true American citizen always obeys these laws, and helps to enforce them.

"A true American citizen always regards education as one of the most important factors in the making of a true citizen. A man or a woman who can hardly read or write intelligently is not a good or desirable citizen. He also knows that healthful recreation is needed as much in making a true citizen as is education; therefore when the community needs money for playgrounds, swimming pools, or Boy Scouts, the true citizen always pays his share.

"A successful town must have good facilities for transportation in the form of railroads, trolley lines, and paved streets, and for these a good citizen will do all he can.

"A true American citizen does not sell his vote, and always casts his ballot. A prominent man once said, 'One of the nation's greatest obstacles is the careless voter who does not think it worth his while to go to the polls.'

"A person is not a true American citizen if he does not obey the laws of his country. He should not only obey them but uphold them and respect them and remember that even if he does not like a law, the majority of the people in the community want it, or it would not have been passed. He realizes that the greatest influences in developing law-abiding citizens are the churches, and these cannot exist without workers and supporters.

"A man that is careful about fires is a true citizen. If he takes care of all his rubbish he is a good citizen, but if he fails he is a menace to his neighbors.

"Therefore we find that the true American citizen stands for his country in times of peace and war, and does what he can to benefit his town, his state, and his nation at all times."

ROOSEVELT'S IDEAL FOR AN AMERICAN

"To be a good American one must work hard; he must not be a coward or a weakling, a bully, a shirk, or a prig. He must work hard and play hard. He must be clean-minded and clean-lived and able to hold his own under all circumstances, and against all evil comers. It is only on these three conditions that he will grow to be the kind of man of whom America can really be proud. Hit the line hard, don't foul, and don't shirk; this makes all citizens stronger."

CHAPTER XLII
WEEK DAY SESSION
THE PROMISED LAND

Deuteronomy 8:7-20

THE MEMORY VERSE

“Righteousness exalteth a nation ;
But sin is a reproach to any people.”—Proverbs 14:34.

THE LESSON STORY

The words which we study in our lesson to-day were spoken by Moses to the people of Israel who had been wandering in the desert for forty years before they were allowed to enter the wonderful land which God had promised to them as their own—the land of Palestine. They had failed to trust him, and had been punished in this way. But at last, when the time decreed by God had come, they crossed the Jordan River into the Promised Land.

The land given to the children of Israel was a wonderful land. Look again over the material which was given in Chapter I, and read the description of Palestine as it was nineteen hundred years ago, which was written by a great modern Jewish scholar, Edersheim:

“Palestine combined every variety of climate, from the snows of Hermon and the cool of Lebanon to the genial warmth of the Lake of Galilee and the tropical heat of the Jordan Valley. Accordingly not only the fruit trees, the grain and garden produce known in our colder latitudes were found in the land, along with those of summer climes, but also the rare spices and perfumes of the hottest zones. Similarly, it is said, every kind of fish teemed in its waters, while birds of most gorgeous plumage filled the air with their song. Within such small compass the country must have been unequalled for charm and variety. On the eastern side of

Jordan stretched wide plains, upland valleys, parklike forests, and almost boundless corn and pasture lands; on the western side were terraced hills, covered with olives and vines, delicious glens, in which sweet springs murmured, and fairy-like beauty and busy life, as around the Lake of Galilee. In the distance stretched the wide sea, dotted with spreading sails; here was luxurious richness, as in the ancient possessions of Issachar, Manasseh, and Ephraim; and there, beyond these plains and valleys, the highland scenery of Judah, shelving down through the pasture tracts of the Negeb, or South country, into the great and terrible wilderness. And over all, so long as God's blessing lasted, were peace and plenty."

Truly Palestine was a wonderful country, but to us who live in the United States, God has given a land that is still more wonderful. Our land is much larger than Palestine, for that entire country, you remember, was just about as large as one little corner of the United States, about as large, for instance, as Vermont or New Hampshire. We, too, have a "land flowing with milk and honey," a land to which all the blessings of Palestine have been given, and many more.

But though Palestine was such a beautiful land, the people forgot God and his teachings, and, because they did not obey his commands, it was necessary for him to punish them, and to send them far from their homeland, and to scatter them among foreign peoples.

The lesson taught by the disobedience and the punishment of the Jews is a lesson that we, too, should learn. We love our country as the Jews loved theirs. We want it to be the greatest and most lasting country in the world. And we want to help to make our country what God wants it to be. We do not want it to go back. We want it always to go forward, and to become greater and greater.

There are many ways in which our country may grow, just as a person grows. It may become greater materially—that is, it may become greater in things. It may become greater intellectually—that is, it may become greater in things of the mind. And it may become greater spiritually—that is, in things of the spirit.

There is no doubt that our country grows greater each

year in things. Each year our land becomes richer and richer. We have richer harvests from our grainfields; we have greater railroads; we have taller skyscrapers. And there is no doubt that we are growing also in things of the mind, for our public schools, with their trained corps of teachers, show this. But as our country grows "in wisdom and in stature," is it growing also "in favor with God and men"? That is where you Christian Juniors can help, where you can show that you are the "hope of the world." You can stand for all the good things in our country which you know that Christ would approve. You can stand for seeing that the Prohibition Amendment and all other laws of our land are carried out. You can be firm for righteousness and justice and truth, and all those things which exalt a nation. You can be a patriotic American—a Christian citizen. If all the Juniors in America would do their part, in a hundred years our country would have progressed very far, and would become a truly Christian nation.

HANDWORK

Trace on paper a map of the United States as given in your day-school geography. Then trace from the same map the State of New Hampshire or of Vermont. The area of Vermont is 9565 square miles; of New Hampshire 9305 square miles; of Palestine, between 10,000 and 11,000 square miles. The area of the entire United States, not considering Alaska and our island possessions, is 3,000,000 square miles. This comparison will make it possible to see how much greater our country is in size than Palestine, and how many more people we can accommodate.

NOTEBOOK WORK

Divide a page of your notebook in halves. Put at the top of one side the words "The Promised Land." At the head of the other side, write "Our Own Land." After you have read Deuteronomy 8:7-20, write in the first column the blessings promised to Israel. Then, if we have had these blessings in our own land, write them in the second column, adding as many more as you can think of.

EXPRESSIONAL ACTIVITY

Keep your eyes open this week to see what you can of the blessings of our country. Try each day to do something which will show that you are a patriotic American citizen, who wants to make our nation truly great.

MEMORY WORK

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"Lord, let me not in service lag,
Let me be worthy of our flag;
Let me remember, when I'm tried,
The sons heroic who have died
In freedom's name, and in my way
Teach me to be as brave as they.

"In all I am, in all I do
Unto our flag I would be true:
For God and country let me stand,
Unstained of soul and clean of hand.
Teach me to serve and guard and love
The starry flag which flies above."

SUNDAY SESSION

SIGNS OF PROGRESS IN OUR COUNTRY

Isaiah 61 :4, 5, 10, 11 ; 62 :2, 3

THE MEMORY VERSE

"The path of the righteous is as the dawning light,
That shineth more and more unto the perfect day."
—Proverbs 4:18.

THE LESSON STORY

One of the greatest men that lived in America in the time of the Revolutionary War was Benjamin Franklin. And one of the greatest things that Franklin did was the discovery which he made about electricity. Yet—suppose it were possible for Benjamin Franklin to come to our country to-day. Would he know as much about electric light, or the telegraph, or the telephone, or the radiophone as you do?

Wouldn't he have to learn many things that it seems to you that you have always known? And just think how Fulton would feel about our great steamships, and Morse about our wireless telegraphs, and Marcus Whitman about our great railroads to the Oregon country. Truly, there has been much progress in our land since it first became independent, and there are many signs of progress to-day. Boys and girls are familiar with many things that would have seemed like marvels even to the great men of the past.

The Prohibition Amendment is a sign of progress. A hundred years ago, no one thought that a prohibition law for the whole United States would ever come to pass. And yet it has come, though it is not yet carried out as we should like it to be.

The Disarmament Conference. Another sign of progress in our land, and in all the lands which took part in it, has been the Disarmament Conference. Think how our ancestors would have felt about that—how would they have looked upon the question of destroying great warships, of making our army and navy smaller, of trusting the honor of other nations?

Religious Education. There is a great awakening in the world of religion. People everywhere are asking how to make our country more Christian, and more a nation of which God would approve. And the hope of the world, Juniors, is in you, boys and girls who are growing up. It is your duty to live honest, honorable lives and to see that not only you yourselves grow, but that the nation of which we are so proud, as it grows "in wisdom and stature," grows also "in favor with God and men."

PUTTING THE LESSON INTO THE LIFE OF THE CLASS

Read over again the verses given at the beginning of the chapter. Of course Isaiah was not referring to the United States, but to Israel. Does it not seem to you, however, that he might have been making a prophecy about America, in verses 4, 5, 10, 11? It is for us to make true the words of Isaiah 62:2, 3. We must live so that all nations shall see our righteousness, and that we shall be "a crown of beauty in the hand of Jehovah."

The eyes of all the world are on our country. Let us see to it that we set a good example to those who are following in our footsteps, and looking to us for teaching.

The boys and girls of to-day will be the men and women of to-morrow. Learn now to do right, and when you are grown up, you will keep on in the same way.

THE LESSON TRUTH IN YOUR LIFE

Boys and girls of to-day have as their birthright the knowledge of many things that were unknown to our ancestors. It is our duty, then, to build on these foundations and to make still higher and stronger the nation for which the founders of our country laid the foundations so truly and so well.

MEMORY WORK

Psalm 67

“God be merciful unto us, and bless us,
And cause his face to shine upon us;
That thy way may be known upon earth,
Thy salvations among all nations.
Let the peoples praise thee, O God;
Let all the peoples praise thee.
Oh let the nations be glad and sing for joy;
For thou wilt judge the peoples with equity,
And govern the nations upon earth.
Let the peoples praise thee, O God;
Let all the peoples praise thee.
The earth hath yielded its increase:
God, even our own God, will bless us.
God will bless us;
And all the ends of the earth shall fear him.”

THE HOPE OF THE WORLD

Girls and boys of America, you are the hope of the world! Not men and women of America, not even young men and women of America, but girls and boys! You who carry the unblunted swords of ten-to-seventeen, you are the ones who are the hope of the world. Not to die for the world, but to live for it, to think for it, to work for it; to keep sharp and unstained by rust the splendid sword of the spirit!

It is not only because you are yourselves fine and true

and upright and daring and free, young America, that the world finds its hope in you. The world knows the men, the great deeds, and the principles, greater than men or deeds, that have made this America of yours and mine. The world knows that in you, whether your ancestors came over in the Mayflower three hundred years ago, or in the steerage of a liner twenty years ago, lives the spirit of a great tradition. The world puts its hope in you.

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What now does the world ask you to do to fulfill that hope? It asks you, first of all, to sit down and think about your country; and then, when you have taken thought, it asks you to jump to your feet and do something!

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"What can we do?" you ask. You? You can do everything. . . . Your minds are like a fresh horse, crazy to take six bars. You are the hope of the world, because you have enthusiasm and ginger, because you feel, and you haven't yet forgotten how to think.

What can you do?

The newspapers are full, these days, of what your city, your state, your nation are doing for the protection of their citizens and the defense of American principles abroad. Let it be your part to find out what your city, your state, your nation are doing for the welfare of their citizens and the upholding of American principles at home.

What can you do?

You can read about these things and urge your friends to read about them, and think about them, and talk about them and argue about them, and make bad men your enemies because of the things you say and do about them.

What can you do?

You can be Paul Reveres and Pauline Reveres, waking your sleeping fellows to a recognition of the needs of this country and of their own opportunity . . . in your school, . . . and through the countryside. . . . You can, each of you, begin now to make yourself, what every American should be, a vital part of the machinery of the American Government.

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To you, girls and boys . . . is given a work every bit as grand as dying for your country; and that is, living for the highest interests of your country!

Those interests are the interests of democracy.

If, therefore, you live for the highest interests of America, you live at the same time for the highest interests of the world. In that struggle, the goal is neither nationalism nor internationalism. It is democracy. It is a lasting peace among nations; and, as far as is humanly possible, amity among men.

Go to it! Go to it, girls and boys of America!

You are the hope of the world!

—Hernan Hagedorn, in, "You Are the Hope of the World."

EXPRESSIONAL SESSION

THE HOPE OF THE WORLD

Philippians 4:8, 9

SUGGESTIONS FOR THE LEADER'S OPENING ADDRESS

We children of the world have a great responsibility. We must see to it that our nation does not go backward. We must try to move forward, and to take with us everyone in the world. We must move forward all along the line, spreading the news of the gospel far and wide, telling the good tidings to those who still sit in darkness. We have studied this year lessons about the life of Jesus, about the lives of the early heroes of the Church, about the lives of great missionaries. If we try to follow the example of all these men who were so great in their love for God and men, we shall lead the world to better things as they did. Let us ask God to help us who are the hope of the world, to go in the right direction, to go onward and upward to the perfect day.

THE CLASS PRAYER

Our Father in heaven, we know that the future of the world will rest with the children who are thy followers. We love thee and want to help others to love thee. Help us to do the things we should, and to be kind and good to others,

so that they may know we are following thee, and trying to be like Jesus, our Lord and Saviour. In his name, we ask. Amen.

VERSES FOR USE IN THE MEETING

Philippians 3:14; Matthew 5:14, 16; Leviticus 25:10.

HYMNS THAT MAY BE USED IN CONNECTION WITH THE MEETING

"Move Forward, Move Forward."

"Forward Be Our Watchword."

"Forward, Singing Glory."

"My Hope Is Built on Nothing Less."

QUESTIONS FOR USE IN THE MEETING

1. How can a Junior best help the world to move forward?
2. Name some things in which America has moved forward since Revolutionary days.
3. Name some things in which America has moved forward since the Civil War.
4. Name some things in which America has moved forward since you can remember.

TOPICS FOR DISCUSSION OR REPORTS

1. Pressing on Toward the Goal.
2. The Hope of the World.
3. Signs of Progress in Our School.
4. Signs of Progress in Our Town.
5. Signs of Progress in Myself.

TO READ IN THE MEETING

There is a story told of a noble Roman mother of the days of long ago, who was asked to show her jewels. She called her sons to her and introduced them. "These are my jewels," she said. They were her most valuable possession. So the children and the young people of the world are its

jewels, its most valuable possession. But these jewels become valueless if they do not shine in the light of Christ.

Jesus called his disciples the light of the world, and told them to let their light shine before men. There would be no hope in the world if there were no light. We are his disciples, just as well as the men to whom he spoke in the past. Let us show our light and give our hope to those who sit in darkness.

"I have lived, sir, a long time; and the longer I live, the more convincing proofs I see of this truth, that God governs in the affairs of men. And if a sparrow cannot fall to the ground without his notice, is it possible that an empire can rise without his aid? We have been assured, sir, in the sacred writings that—'Except the Lord build the house, they labor in vain that build it.' I firmly believe this."

—BENJAMIN FRANKLIN.

"It is rather for us to be here dedicated to the great task remaining before us: that from these honored dead we take increased devotion to that cause for which they gave the last full measure of devotion:

"That we here highly resolve that these dead shall not have died in vain; that this nation, under God, shall have a new birth of freedom; and that government of the people, by the people, for the people, shall not perish from the earth."—ABRAHAM LINCOLN.

When did Abraham Lincoln speak these words?

